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THE
PSEVDO-SCRIPTVRIST.
OR
A TREATISE

WHEREIN IS PROVED,

That the Wrytten Word of God (though most Sacred, Reuerend, and Diuine) is not the sole Iudge of Controuersies, in Fayth and Religion.

Agaynst the prime Sectaries of these Tymes, who contend to maintayne the Contrary.

Written by N. S. Priest, and Doctour of Diuinity.

DEVIDED INTO TWO PARTS.

And dedicated to the Right Honorable, and Reuerend Iudges of England, and the other graue Sages of the Law.



An Heretici diuinis Scriptura testimonijs vtantur? Vtuntur planè, & vehementer quidem: Sed tanto magis cauendi sunt

Vincent. Lyrinens. lib. aduers. Hær.

Do Heretiks cite the diuine testimonies of Scripture? They do indeed, and that most vehemently: But therefore are they so much the more to be taken heed of.

Permissu Superiorum. M. DC. XXIII.

Auctore P. Siluestro Norrisio Soc. J. E. W.



THE CONTENTS OF THE seuerall parts of this Treatise.

IN the first part (besides a brieve refutation of the private spirit first prefixed therto) it is disputed Categoricalè, and absolutely, that the Scripture is not the Iudge of Cōtrouersies . And this euicted from the difficulty of the Scripture, in regard of its Subiect, seueral senses, and phraze of the stile; as also from Reason, testimony of the Fathers, Doctrine of Traditions &c.

In the second Part it is disputed Hypotheticè, that supposing for the time, that the Scripture (as it is simply considered in it self) were the iudge of Controuersies; yet it is proued, that of all the different kynds of Sectaries, that euer were, the Protestants can with the least reason insist in it, as Iudge. And this is made euident by three seuerall wayes.

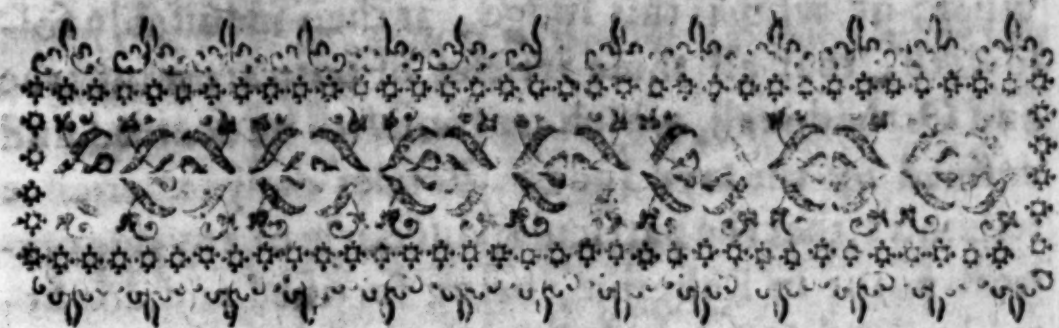
First, because the Protestants cannot agree among themselues, what Bookes are true Scripture, and consequently do not agree in assigning, which bookes doe concurre to the making vp of this Iudge;
some

some allotting more bookes to it, some fewer; and so they make it of greater or lesser extent, then (euen according to their seuerall opinions) it should be.

Secondly, because euen of those Bookes, which the Protestants ioyntly imbrace for Canonickall Scripture, there is not (in their iudgments) any one entire true Original, either Hebreww or Greeke now to be found, neither are there any traslatiōs of them now extant, but such as are (by the Protestants assertions) false, corrupt, and impure: And so by obtruding the Scripture for Iudge, they obtrude (at least by their owne Doctrine) a false, corrupt, and impure Iudge.

Thirdly, & lastly, because euen of those particular bookes only, or parts of Canonickall Scripture, whose Originalls in them yet extant are true, and whose translations in those passages are admitted by the Protestants for true and vncorrupted, the texts and testimonies do make against the Protestants, and in behalfe of the Catholike Roman Religion, if we insist either in the perspicuity of the letter and words, or in the iudgment of the auncient Fathers interpreting the said texts, or finally in the implicit & tacit censure & acknowledgment of the Protestants themselves. And thus the Protestants by appealing to Scripture, do wound themselves.

TO



T O
THE RIGHT HONOURABLE,
 AND REVEREND IUDGES OF
England: and to the other graue Pro-
fessours of the Law.

THERE is no kind of learning (*right Honourable and Learned*) which more conduceth to mans benefit (as instructing him in the way towards heaven) then the sacred knowledge of Diuinity. There is no part of Diuinity more expedient in these our contentions and misbelieuing Times, which threaten shipwrack of our auncient Christian Faith, then the study of Controuerlies. There is no Controuerly more to be insisted vpon, then the question concerning the Iudge of these Controuerlies; since the prooffe of it inuolues within it selfe, by force of necessary illations, the prooffe of all other controuerfiall points. For whereas most of the doubts betwene the Protestants and vs, being conuincingly demonstrated for certaine & infallible; yet such proofes do but force the iudgment of the Reader only in those particulars. But it being heere once cōcluded & acknowledged on both sides,

THE EPISTLE

what, or who is this Iudge, it then inevitably followeth, that all those articles of faith are most true and Orthodoxall, which are found to be decreed, and defined by the layd Iudge. Besides daily experience telleth vs, that the particular discourse of any dogmaticall point in Religion, being fortified and confirmed either by vs, or our Aduersaries (according to the state therof differently maintained) with seuerall authorities of Gods word, doth finally resolve into this point, to wit, who is to iudge of the sense and true meaning of the foresaid alledged testimonies. In so much as that we may iustly pronounce the question of this Iudge to be both the *Center & Circumference* of all other questions; since no lesse the lynes and deductiōs of all controuersies do (for their last resolution) meet and concur in this one common poynt; then that it selfe being cleared and made euident, doth include & containe by demonstrable inferences, the prooue of all the rest, within the capacity and largnes of its owne

(a) *Council.
Trident.*

sess. 4.

(b) *Luth. præ-
fat. asser-
tionis sue.*

*Melancthon.
locis de Ec-
clesia Cal.
uin. l. 4.*

Instit. c. 9.

*Chemni-
tius in*

*exam. Cō-
cil. Tricēt.*

sess. 4.

Orbe.

The difference betwene vs and our Aduersaries herein is this. That we do ioyntly (a) teach, that the whole Church of God by the mouth of the chiefe pastor alone, or otherwise seconded with a lawfull generall Councell, is ordayned inappealably to define either from Scripture, or from the ancient practice of Gods Church, what is the vndoubted and Orthodoxall faith of Christians, what is Schisme and Heresy. But our Aduersaries (b) do with one consent maintaine, that all Controuersies of faith are to be tryed by the touchstone of the holy Scripture; so as the Scripture it self is to become the sole iudge, since nothing (they say) is to be receaued, as an article of fayth

DEDICATORY.

sayth, but what hath it expresse warrant from the wrytten Word of God.

The sentence of the Catholiks in his Controversy I forbear to handle in this Treatise, since it is already discussed very painfully by diuers Catholike writers, and particularly in seuerall (c) passages of that most learned worke of the *Protestantes Apology of the Roman Church*; the very store-house of reading, or the Ar-
 mory, wherein are layed vp the weapons vled by vs, and taken from our Aduersaries owne sides. Therefore I will spend these ensuing leaues in refutation of our Aduersaries Doctrine, which consisteth in making the Scripture the sole iudge of Controversies; a subiect not so frequently written off in particuler, though otherwise the reprouall therof be potentially and implicitly included in the confirmation of the Catholike contrary Doctrine.

Now (*Graue & learned Sages*) the reason emboldning me to dedicate this Treatise (otherwise vnworthy your iudiciall view) to your selues, though of a different religion from me is the consideration of the subiect here discussed, which is indeed of that nature; as that you may iustly seeme to challenge a particular interest therein: for since you are worthily placed in the ranke of those, who (to speake in the Psalmists (d) (d) *Psal.* phrase) *In vñ iustitia ambulant, & in medio semitarum* ^{80.} *iudicij*; And since a true apprehension of temporall Lawes maketh way for the better vnderstanding of Gods eternall and immutable law; those being but as branches deryued out of this, and as it were certaine adumbrations of the same, according to those words, *Vnus (e) est Leg slator & iudex*; And since the question (e) *Iac.* discussed in this treatise consisteth in the vnchangeable

THE EPISTLE

ble law of God, which principally consisteth in this sacred writ, and disputeth who is to iudge therof, & to determine difficulties according to the square of the same: Therefore who can better iudge of this point (speaking of the Laity) then you, who are Iudges? Or who can with a more cleare & impartial eye discern the mayne absurdities attending on our Aduersaries Doctrine, then you, if you will but vouchsafe to glasse the same, or like (by supposall only) in the speculation of your owne lawes?

(f) *Luth.
Caluin.
Chemnit.
Eccl. vi. su.
pra dicitur*

1. You (for example) acknowledge, and therefore for your particuler worthines are deputed to the honour and dignity of Iudicature, that in regard of the ambiguity of your owne law, there must be an externall Iudge or Interpreter distinct from the law it selfe, for the manifesting of it true sense: Our Aduersaries (f) do constitute the Scripture, not only as the law, according to which all controuerfiall poynts of fayth are to be decyded, but withall as Iudge; so confounding the law, and the Iudge.

(g) *Whitak. Controu. 1. 9. 5. c. 3. & 9. 4. c. 11. Caluin. Institut. Brent. in Prolog. (h) Exod. 2.*

2. You not only graunt, that there ought to be a Iudge or interpreter of the law, but also you maintaine, that this prerogatiue of iudging, doth not belong to euery priuate man, but only to certaine selected and publike persons, appointed to the same end: Yea you (no doubt) are assured, that if liberty were giuen to ech man to interpret the nationall lawes of England, that suites and contentions would neuer be determined by the sayd lawes, enery one interpreting them in fauour of this owne cause. Our Aduersaries teach, that euery priuate Man (g), which they stile the *reuealing spirit*, and with whome we may well expostulate in the wordes vsed to Moyses (h)

Quis

DEDICATORY.

Quis constituit te Iudicem? enjoyeth the priviledge of having the vndoubted sense of the Scripture infallibly reuealed vnto him, and so is to become his owne expositor; from whence it followeth (as being warranted by all experience and reason) that different spirits (by this their Assertion) differently interpreting the Scriptures, can neuer come to any finall attone-ment or reconciliation.

3. You deliuer, that in a well ordained Cōmon-wealth, the Iudge ought to be such, as euery Man may haue free access vnto him, as also to haue power not only to interpret the law, but also to haue a coactive authority to force the delinquent to subscribe and obey vnder paine of seuerer chastisement: and (which is more) you would hold it ridiculous, to constitute that as iudge or law, to the which all delinquents (stil continuing delinquents) would chiefly couet to repayre, as to their best refuge, fort, and sanctuary: Our Aduersaries constitute the Scripture for Iudge, to which many cannot haue resort, since many cannot read; It cannot impose any obedience to the erroneous party, since it is the proper scene of all Heretikes to maintaine their errours, after their appeale to the Scripture, more pertinaciously, then euer afore: finally it is that, wherein (as herafter shalbe proued in this treatise) all Heretikes (i) haue accustomed to repose their chiefest confidence & refuge, according to that of *Tertullian* (*): *Obtendunt Hæretici &c. Heretikes do pretend Scripture, and by their boldnes, in the conflicts of their disputes, they weary the strong in fayth, the weak they overcome, and the wauering they dismisse with scruples.*

4. You, I know, cannot be perswaded, that the lawes of this Realme are able to proue themselves,

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from

(i) This is
confessed
euen by
Tertul.
de præ-
script. Hæ-
retic. rom
epist.
ad Pauli-
num. Vin-
cent. Lyr-
nenf. ad-
uerf. hæ-
(*) vbi su-
pra.

THE EPISTLE

(k) *Aug.*
Tom. 6.
contra ep.
Pund.
Vincent.
Lyrenf.
aduersus
her. &
Aug. tom.
7. contra
Crescon.

from theſelues alone, to be the lawes of the Realme, without any further warrāt or attestation of history or other authority. Our Aduerſaries auouch, cōtrary to the Fathers, (k) that the Scripture (wherin is contained the law, of God) can proue it ſelfe, out of it ſelfe alone, to be true & vndoubted word of God (among ſo many other obtruded and counterfeyted wrytinges) without the explication of the Church of God.

(l) *Luther.*
l. de Con-
cilijs. lly-
ricus l. de
norma &
praxi Cō-
cil. Tridēs.
Chennit.
in examē
Concil.
Trident.

5. You hold it moſt diſſonant to reaſon to iuſtify, that when you vntold and deliuer the meaning and ſenſe of the law, you in ſo doing, are aboue the law, but you doe willingly acknowledge, that the law is law, whether your ſentence be giuen of it or no; only by your learned *Demurres*, you pronounce your iudgement, not that therby, that which afore was not law, ſhould by your ſentence giuen become the law, but only that others not learned in the law, ſhould by ſuch your *Reports*, take notice and diſtinguiſh the true meaning of the Law, from all obtruded and miſtaken ſenſes therof: Our Aduerſaries (l) do idly charge vs in great eſtuation and heat of ſpeech, that we do aduance the vniuerſall Paſtour of Gods Church, or a lawful general Cōūcel aboue the Scripture, becauſe to them both we aſcribe a definitiue authority, for ſetting downe which is Scripture, and which is the true and vndoubted ſenſe of it. And heereupon they auerre, that the Pope, or a generall Councell by aſſuming this prerogatiue, preſumes to make that Scripture by ſuch their declaration, which afore was not Scripture; and to diſauthorize that for not Scripture, which afore was Scripture; and laſtly to impoſe that ſenſe of Scripture for the meaning of the holy Ghoſt, which before ſuch their impoſition

DEDICATORY.

tion was not his meaning: whereas indeed all that the supreme Bishop or general Councel performes (both which reuerently submit themselves to the Scripture) is, to declare Canonickall Scripture from Apocryphal and forged wrytinges; and among many adulterate and false senses of confessed Scripture, to manifest which is the genuine and true sense of it; all which prerogatiues that the Church and her Head do enioy, is euident both from the words of our Sauour (m), (m)Matb. 18. and from his great Apostle S. Paul (n). (n) 1. Timoth. 3.

6. You voluntarily confesse, that besides your lawes left in wryting, our Realme enioyes (as all other good States and Commonwealths do) certaine vnwrytten and customary lawes (as I may tearme them) which receaue their force from an vndiscontinued practise and long hand of tyme. And you cannot be induced to thinke, that the customes not crossing your wrytten lawes, doe by their being, in any sort indignify the same lawes: Our Aduersaries (o) doe so admire the wrytten Word of God, as that they reiect and betrample all Apostolicall Traditions whatsoeuer, though they in no sort impugne the sacred Scripture, boldly pronouncing that all such traditions doe mightily wrong and dishonour the sayd Scripture. So forgetfull they are of those wordes of an auncient Father (p) touching traditions: *Id vtrius quod prius, id prius quod ab initio, id ab initio quod ab Apostolis.* (o)Caluin. Instit. 4. Chemnit. in exam. Concil. Trident. besides almost all others. (p)Tertul. vbi supra.

7. To conclude you would repute it most strange, to fynd any man, that should affirme the present lawes of England to be the only square, according to which all suites ought to be decyded, and yet the same person withall to auerre, that at this tyme we
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THE EPISTLE

enjoy no true Originall, or Translations of those lawes, all of them being by his censure depraved with many falsifications and alterations; since from this it would follow, that not the true auncient lawes of the Realme, but certaine falsified lawes & constitutions should adiudge all depending causes: Our Aduersaries mayntaining the Scripture for sole Iudge of Controuerfies (as often we haue layd) do withall maintayne (so wonderfully doth innouation and nouelty in Religion darken the very light of reason) that at this day, there is neyther Originall of the holy Scriptures, (q) or translations of them into the Greeke, Latin, or our owne vulgar Tongue, which are not by their expresse assertions and writtings fraught with diuers corruptions and deprauations, as most largely we will demonstrate in this ensuing discourse.

(q) See heer.
of Beza in
resp. Ca-
stallio in
lus Moli-
neus in
sua transl.
part. 12.
fol. 110.
Castallio in
defensio.
transl. p.
117.
Whita-
ker against
Reynolds
p. 255.
The mini-
sters of
Lincolns
diocesse in
their
booke.
p. 119.

Now the matter standing thus, as that you are able euen out of the grounds of your owne profession (in regard of the great resemblance found betweene it, and the question heere disputed) particularly to discern the absurdities and grosse inconueniences attending the Doctrine heere impugned, to whome may this discourse more iustly seeme to be presented, then to the mature and graue Iudgements of your selues? And thus much concerning the peculiar inducements of this my dedication And yet before I remit you to the perusall of this small worke, I will make bold (a boldnes humbly vndertaken for your owne spirituall good) to put you in mynd to haue a reserued eye, and intense circumspection ouer our moderne Pseudoscripturists (so to call them) that is to say, Men who falsly abuse the holy Scriptures, and who

DEDICATORY.

who as familiarly and peculiarly interest themselves in the Scriptures, as if they had begotten them on their owne brayne (as the Poets doe faigne that *Iupiter* did *Pallas*): And yet when these men vnderstand the Scripture in it true sense (as the deuill sometimes hath done) seing they giue credit therto, not by reason of the Churches authority, but of their owne priuate conceit, (which euer stands obnoxious to errour) what other thing els do they, *then* *believe a truth falsely* ? But when they interpret Gods wrytten Word in a different construction from the vniuersall and Catholike Church of God, I see not how they can auoyd that *Dilemma* of an anciēt Father (r): *Si alium Deum pradicant, quomodo eiusdem rebus & literis, & nominibus vtuntur aduersus quem pradicant?* (r) *Tertul.* *l. de prae-* *Si eundem, quomodo aliter?* So truly and deleruedly *scrips.* are such men included within the sentence of *Saint Austin* (a Father whome of all the Auncients, the Protestantes (not liking) yet least dislyke) *Omnes* (s) *qui Scripturas in autoritate &c. All those* (speaking of the hereticall Scripturists of his tyme who alledge Scripture, for authority make shew to affect the Scripture, when indeed they affect their owne errors. (s) *Aug* *epist. 223. 1* *ad Constan-* *tinum.*

And thus (*Graue Iudges*) in all humility I take my leaue, beseeching you, euen for your owne soules health, that in your seates and tribunalls of Iudicature, you doe so iudge, as that hereafter your selues be not iudged; especially I meane when Gods anoynted Priests or poore distressed Catholikes (guilty only of treason (if so it must needs be tearmed) comitted in professing the auncient faith of Christ & his Apostles) shall become the subiect of your iudgments: but euen thē remēber, that your selues as being

THE EPISTLE DEDICATORY.

herein deputies to Gods deputies, are to giue a strict
(t) Gen. 18. account to that supreme Iudge of all: *Qui* (t) *indicat*
(u) Psalm. *omnem terram*; or (with peculiar reference to terrene
81. Iudges) to vse the wordes of the Prophet *David*, (u)
Qui inter D. os dijudicat.

*Yours, in all Christian
loue and charity.
N. S.*



THE

THE CHAPTERS OF THE FIRST PART.

THE Catholikes reuerence towards the Scripture, with the state of the questio touching the Scripture not being Iudge. Chap. 1.

That the Priuat Spirit is not infallibly assured of truly interpreting the Scripture. Chap. 2.

The reasons of the Scriptures difficulty. Chap. 3.

The difficulty of the Scripture by reason of its subiect. Chap. 4.

The like difficulty in regard of its seueral spiritual senses. Chap. 5.

The like difficulty in regard of its phrase or style. Chap. 6.

The difficulty of the Scriptures, acknowledged by the Fathers.

Chap. 7.

The testimonies alledged by our Aduersaries out of the Fathers, for the Scriptures sole Iudge, are answered. Chap. 8.

The same difficulty acknowledged by our Aduersaries. Chap. 9.

The insufficiency of Scripture for determining doubts in Religion, proued by arguments drawne from Reason. Chap. 10.

That it cannot be determined by Scripture, that there is any Scripture, or word of God at all. Chap. 11.

That Heresies in all ages haue bene maintained by the supposed warrant of Scripture. Chap. 12.

That our Aduersaries do confesse it to be the custome of Heretikes, to flie to the Scripture alone; and that diuers of them therefore do appeale to the Church, as Iudge. Chap. 13.

THE CHAPTERS OF THE Second Part.

THAT the Protestantes cannot agree, which bookes are Scripture, and which not. Chap. 1.

That the Protestantes allow not the Originall Hebrew of the old Testament now extant, for authenticall and vncorrupted. Chap. 2.

That the Protestantes allow no Originall Greeke Copy of the new Testament now extant, as vncorrupted. Chap. 3.

That that Protestants reiect the Septuagints translation of the old Testament, as erroneous. Chap. 4.

That

THE TABLE OF CHAPTERS.

That the Protestants reiect the vulgar Latin Translation, cōmonly called S. Hieroms translation. Chap. 5.

That the Protestants do condemne all the chiefe trāslations made by their owne brethren. Chap. 6.

That the English Translations are corrupt, and therfore not sufficient to determine doubts in Religion. Chap. 7.

That supposing the Scripture for Iudge of Controuersies, yet the letter therof is more cleare and perspicuous for the Catholikes, then for the Protestants. Chap. 8.

That the Texts of Scripture are expounded by the Fathers in the same sense, in the which they are alledged by Catholikes, for prooffe of their sayth. Chap. 9.

That the Textes of Scripture objected by the Protestantes in disprouall of our Religion, are otherwise expounded by the Fathers, then in that sense, wherein our Aduersaries do vrge them, and that such their expositions do agree with ours. Chap. 10.

That the Scripture is cleare for prooffe of our Catholike Fayth, euen in the implicite and tacite iudgments of our Aduersaries themselves. Chap. 11.

The Conclusion. Chap. 12.

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THE
FIRST PART
OF THE
PSEVDOSCRIPTVRIST,

The Catholikes Reuerence towards the Scriptures : with the state of the Question, touching the Scriptures not being Iudge.

CHAP. I.

BEFORE we enter into any particuler redargution and reproval of the Protestants doctrine touching the subiect of this Treatise, I must put them in mind with what slanderous calumniations (for detraction is euer accustomed to tread vpon the heeles of truth and integrity) they wrong vs Catholikes for our supposed contempt of the holy Scriptures ; their chief reason thereof (besides others) being, because we deny to them that facility and easines, as that they ought to determine all doubts of religion, before the true sense of
A them

them (among so many, that are forced and adulterate) be deliuered by the Pastours of Gods Church. And heer-upon they teach, that we in effect reiect the Scriptures, and do aduance mens doctrines and iudgements aboue them: So deep are their pens steeped in gaul against vs; and so deseruedly may they be ranged with those mentioned by the ^(a) Prophet: *Fraudulenti vasa pessima sunt, vsq; ad perdendos mites in sermone mendaciy.* But how easy is it to dissipate and dissolue this cloud of suggesting malice? For we teach not, that the Church is to iudge, whether that which the Scripture sayth, be true or false (since the Scripture is Scripture, and most true, whether the Church should so iudge of it or not) but our doctrine is, that it being first acknowledged for an infallible principle, that the wordes of the Scripture are most true, the Church doth only teach (amongst many interpretations) which is the true sense and meaning of the sayd wordes. And in this sort it followeth not, that the Church is aboue Gods Word (for it is only a vigilant Depositary and Guardian thereof) but aboue the iudgement of particuler men interpreting his Word; which men do commonly make their priuate and reuealing spirit, to become (as it were) their *Mercuryes-rod*, therewith to chafe away all construction of Scripture, not sorting to their phantasies. Neither doth the Scripture, receaue any strength and force (which afore it wanted) from this sentence and iudgment of the Church, but only our vnderstanding is strengthened & confirmed thereby: which sentence of the Church is not meerely the Word of man (which is lyable to error and vncertainty) but in some sort it may be tearmed the Word of God (as being deliuered by the assistance of the Holy Ghost) in regard of those infallible promises made in the Scriptures to the Church, that she ^(b) should not erre.

(a) *Isa. c.*
32.
(b) *Luc.*
21.
Act. 15.

2. But to proceed further in acknowledging our due respect to the Scriptures, we graunt most freely, that they are the spirituall conduits, whereby are deriued to vs the highest misteryes of our sayth; that the blessed penners

The Pseudoscripturist. CHAP. I. 3

penners of them were so directed by the holy Ghost, as that they neither did, nor could erre in any one letter; that they transcend in worth and dignity all humane writings, as farre as an infallibility of truth surpasseth a possibility of error. Lastly that the sense of them is a most powerfull and working phisicke against the poysonous receiprs of all hereticall distillations, if so it be deliuered by the appointment of our spirituall Phisician. So venerable and reuerent respect (we see) the Catholiks do beare to the sacred Scripture, as to one chiefe meanes ordained by God for our eternall health and wellfare; yet withall they teach, that true sayth is to be found not in *leaves of the wordes*, but in the *roole of the sense*; thus making the true and indubious interpretation of Gods word to be a rule to the Protestants imaginary rule: since it is to ouerrule & controule the priuate spirit of euery particuler Sectary.

3. But now in the next place, to enter more particularly into the state of this point, touching the Scriptures supposed Iudge of sayth, we are to conceaue, that whereas our Sectaryes do generally maintaine, that the written Word of God is the sole and infallible Iudge, as also the only rule and square of the articles of Christian Religion, thereby reiecting not only any other Iudge, but also all other points touching sayth, which haue not their expresse prooffe or necessary inference in the sayd holy Scriptures; The Catholikes on the other side (running one and the same line of sayth with all antiquity) teach as followeth.

4. First that the holy Scripture is not the Iudge of all Controuersyes of sayth.

Secondly they teach, that it is *norma infallibilis*, an infallible rule or square of sayth, that is, that nothing contrary to the Scripture is to be admitted; but they say not, that it is the only rule or square, and therefore they affirme, that besides the Scripture there are Apostolical traditions and other definitions of the Church. Thus we grant, that the written word is, *regula partialis*, but not *regula totalis*, of sayth and Religion; and therefore we admitte some

4 *The Pseudoscripturist.* PART I.

things *præter Scripturam*, but nothing *contra Scripturam*; that is, we approue some things not expressely found in the Scripture, but not any thing contrary or repugnant to the Scripture.

5. Thirdly, they hould, that graunting the Scripture to be the rule or square of most articles of religion, yet it followeth not, that it is the Iudge of the sayd articles, since *Regula*, and *Iudex* are in nature things different; for euen in ciuill matters the law is the rule and square, according to which, suites and contentions are determined; and yet the law is not the Iudge of them, but the Magistrate himselfe expounding the law, though sometymes the Law is called improperly and Metaphorically the Iudge.

(c) *Matth.*
16. & 18.
& 23.
Ioã. 7/11.
Luc. 22.
Act. 15.

6. Fourthly, and lastly, they deny not, but that the Scripture may in a restrained sense be tearmed the Iudge of all Controuersies in faith; because it (c) appointeth and setteth downe, who is that Iudge (to wit the Church,) as also they grant, that in the lyke reserved construction the Scripture may be said to deliuer all things sufficiently which belong to faith and religion: And this not only, because it deliuereth evidently al those articles of faith, which are simply and absolutely necessary for all men to know (as the Articles of our Creed, the Decalogue, and those Sacraments which are more necessary) but also in that all other poyntes whatsoeuer, concerning either the true exposition of the written word, or faith and religion in general, are warranted by the infallible authority of the Church, which infallible authority is proued & commended to vs by the holy Scripture, And thus on the one syde, the Scripture warranting the Churches authority, and on the other, the Church setting downe and approving the true sense of the Scripture; it may hereupon be iustly sayd, that both these (I meane the Church and the Scripture) do interchangeably receaue their prooffe, out of the prooffe they giue. Therefore all impertinencies layd aside, the touch of the question heere between our Adversaries and vs resteth in this; *Whether all things, which*
necessarij

The Pseudoscripturist. CHAP. I.

necessarily belong to religion, are so fully and abundantly delivered in the Scripture, as that they are either expressly contained therein, or els without the Churches authority interposed, they may particularly be necessarily deduced from the Scripture; and so in regard heereof, whether the Scripture is to become the only Iudge of such articles, or no. In which question we should (as I sayd) the negative parte, but our Aduersaries the affirmative. So faire different in opinion are our Sectaries from the iudgment of Vincensius Lyrinensis, touching the interposition of the Churches authority in the exposition of Scripture, who thus writeth (d) heereof: *Multum necesse est &c.* It is very needfull in regard of so many errors proceeding from the misinterpretation of Scripture, that the line of Prophetuall and Apostolicall exposition, should be directed according to the rule of the Ecclesiasticall and Catholike sense. (d) In summe Common nitorio.

7. Now that the Scripture is not the Iudge of Controuersies in the sense aboue set downe, shalbe proued two wayes. First *Categorice*, and absolutly, that so it is not, nor cannot be; which shall appeare in the first part of this Treatise. Secondly *Hypthetice*, and of a supposall, that though the Scripture (as considered in it selfe) were this Iudge, yet cannot our Protestant Aduersaries iustly yrge it, or pretend it for the same, which shalbe the subiect demonstrated and made good in the second part heereof.

8. Yet before I enter into any particuler dispute thereof, I intend to discouer and lay open the weaknes of one mayne retraite or sanctuary, wherunto our Aduersaries are accustomed to fly in their maintayning the Scripture for Iudge; for when they are pressed with the abstruse difficultyes found in the Scripture in regard of the seuerall obtruded interpretations of it, and doubtfulness of the true meaning of the Holy Ghost therein, their common refuge then they make to the priuate spirit, which spirit D. Whitaker (e) thus speciously entitles: *An inward perswasion of truth from the Holy Ghost, in the secret closets of the belicuers hearts.* This spirit (say they) infallibly instructeth them in the true vnderstanding of the Scripture, so as by the assistance heereof they are enabled to picke out (among so many

(e) Controu. 1. q. 1. cap. 1. 2. q. 1. cap. 2.

false constructions) the true and vndoubted construction; and according to the same to determine and iudge the point or Controuersy; for which such passages of Scripture are produced by them; and thus the end of all is, that the priuate spirit interpreting the Scripture, is to be the sole and supreme Iudge of al Controuersies of sayth. Now this their chiefe hold or strength (being indeed their last most despayring euasion, therby to decline the authority of the Church) I will ruinate, and ouerthrow in the next Chapter following, which Chapter may serue as certaine *Prolegomena*, to the ensuing Treatise; The force of this their refuge I will proue to be most vncertaine, yea false and erroneous, and this, first from Scripture, and secondly from force and weight of naturall reason,

*That the priuate spirit is not infallibly assured
of truly interpreting the Scripture: proued
out of the Scripture, and from na-
turall reason.*

CH A P . II .

IF we will take a view of what is sayd in Gods Word concerning this point, we shal find it most plentiful, in absolutely denying this power of iudging or interpreting to belong to the priuate spirit. And first, what can be more pregnantly sayd to conuince this phantasy, then those wordes of the (1) Apostle? To one is giuen by the spirit the word of wisdom, to another the word of knowledge according to the same spirit &c. to another Prophecy, and to another interpretation of tongues. Where we see, that the Apostle plainly, and as it were of purpose, refelleth this doctrine, since he teacheth, that the giift of interpreting the Scripture is not giuen to all the saythfull; contrary to the practise and expect

1. Cor.

The Pseudoscripturist. CHAP. 2. 7

experience of our English Puritanes, who, how ignorant soever they be, presuming that they are of the number of the faythfull and elect, do most confidently vaunt of the guift of expounding the Scriptures.

2. And that we may better heere obserue, how the two chiefe Apostles do second one the other in this question; I will alledge S. Peters owne words, as perspicuous and cleare for our purpose as may be, who (S) sayth *No prophesy of the Scripture is made by any private interpretation;* In both which places and texts, by the word (Prophecy) is meant (as our Aduersaries do acknowledge) the true vnderstanding and interpreting of the holy Scriptures.

3. Another place we will produce out of S. Iohn, (h) (h) : 10- who saith thus: *Dearly beloued, belieue not euery spirit, but try the an- 4. spirites, if they be of God.* By which wordes we are taught, that the spirit of others are to be examined, if they proceed from God or not. This admonition cannot be vnderstood of the spirit of the whole Church, since then it should follow, that there should be none left to try the said spirit of the Church (euery particuler man being included therin.) If then it is to be vnderstood of priuate me (as of necessity it must) it followeth, that a priuate spirit cannot be this Iudge, since it selfe is to vndergoe (by the former text) the iudgment and examination of some other. If it be replied, that the Scripture is to examine this spirit, this auayleth nothing, especially if the poynt, wherein the priuat spirit doth exercise it selfe, be of the sense and meaning of the Scripture. Therefore it remaineth, that the spirit be tryed by the cōformity, which it beareth to those, whom, it is certaine, to haue the true spirit indeed: and this is the whole Church of God it selfe, being the pillar (i) and foundation of truth. A poynt so cleare, that Luther (k) (conuinc'd by euidency of the truth) is forced to say: *De nullo priuato homine certissimus &c.* We are not certaine of any priuat person, whether he hath the reuelation of the Father or no (meaning hereby the reuelation of the sense of the Scripture) but that the Church hath it, we ought not to doubt. What answeres now will our Aduersaries bring to the former

(g) 1. *Pe*
1. *Omnis*
propheti
Scripturae
propria in-
terpretati-
one non fit.

(i) *Tim. c.*
3.

(k) *Lib. de*
potestate
Papae.

8 The Pseudoscripturist. PART. I.

former texts of Scripture : Will they seeke to auoyde all these by putting vs in mynd, that it is written : ^(l) *Pater vester dabit spiritum bonum petentibus se* : and therefore euery priuate man, that will aske this spirit of God, may haue it ? Let them remember that (belydes these words are not vnderstood of the spirit of interpreting, but of the spirit of faith, hope, and charity) it is also written ^(m) *Petitis & non accipitis, eo quod male petatis*. And therefore many may implore of God the giift of this spirit, and yet not obtaine it; since they perhaps demande it not with that due disposition of mind, & in such sort, as God exacteth at their handes

4. This then being so, who in all likelyhood is further off from fruitfully & effectually praying for the same ⁽ⁿ⁾ *Luth. praelat. assertionis artic. à Leone Pontific. dominatore.* (to the gayning wherof humility & resignation of iudgment, euen by our Aduersaries ⁽ⁿ⁾ acknowledgment, is, among other thinges, necessarily required) then this al- censuring spirit, which is euer drunke with a self lyking, and which is arriued to that height of pryde and elation of mind, as it houldeth it more reasonable, that all authorities should passe vnder the fyle & polishing of his own approbation ? It cannot assure vs with ^(o) *Brentius*, that it belongeth to euery priuate man to iudge of the doctrine of Religion, and to discerne the truth from falshood. It ^(p) *Lib. 4. instit. c. 9. §. 8. 12.* is in like sort of force to coyne and stampe this position with ^(p) *Caluin*, and ^(q) *Kennilius*, as a receaued Axiome, to wit, that the definitions and sentences, euen of generall Councells, are to be poysed by the ballance of each mans priuate iudgment; though with such a one (especially if he be ignorant and vnlearned) guilded apparances of reason do for the most part preponderate, and waigh downe reason it selfe : such is the *Tarquinian* and insupportable pryde of this spirit, since by such transcendent speeches & actions it warranteth, that the sheep is to guide or direct their Pastour; the subiect to determine the sentence of his Prince; and the delinquent most insolently and petulantly to iudge his owne Iudges.

5. But to passe from the testimony of Gods word
written

The Pseudoscripturist. CHAP. 9

written by the Apostles and Euangelistes, vnto the inward testimony written by himselfe in the booke of each mans vnderstanding: we shall easily find, that euen *Naturall reason* is able to conuince of falshood our Aduersaries former assertion.

6. And first, what greater ouersight can be, then to acknowledge that for Iudge of Controuersyes (for thus our Aduersaries do, when they giue an infallibility of interpreting to the priuate spirit) which is not of power & ability to determine any Controuersie? And this insufficiency we find to be in such priuate spirits; for we see by experience, that in the explication of these foure wordes only, *This (1) is my body*, as also for the texts (1) vr-
ged for Christs descending into hell; wherein the Luthe-
rans, and Calvinists do so differ, as that their meere con-
trary & irreconcilable Constructions do not only ma-
nifest the vntruth and error of the one of them; but also
the doctrine, for which the sayd textes are vrged, is, after
their long disputations and different sentences pronoun-
ced, as much doubted of (if not more) then it was in the
beginning: And yet both the Lutherans and Calvinists
do challeng alike to theselues the guist of this expounding
spirit, withal the necessary conditions attending the same,
as Prayer, Humility, Skill in the tongues, Conferences of severall
passages of Scripture, the one stil obiecting to the other the
clearnes & perspicuity of Gods word in their own behalfe.

(1) Matth.

26.

Marc. 14.

&c.

(1) Matth.

11.

Act. 1.

Rom. 10.

Ephes. 4.

&c.

7. Secondly, it necessarily conduceth to the being and perfect nature of a Iudge (as we find in the practise of all Controuersyes whatsoeuer) to haue power and authority, thereby to force (euen vpon coercion and constraint, if need require) both the different parties to subscribe to his sentence once pronounced (since otherwise his iudgment and definition would prove both bootles and inuailable.) But we cannot find, that a priuate mans spirit can iustly assume to it selfe any such coactive power; since it cannot threaten any Ecclesiasticall and spirituall censure to one for not admitting his iudgment, determination, and exposition of Scripture.

16 *The Pseudoscripturist . PART. I.*

8. Thirdly, seeing that the doubts of Religion do rise amongst men, who are visible and knowne one to another; how can it be imagined, that the Iudge, who is to take vp and compound al these differences, should be such a one, as can neither be seene nor heard by any of the contending partyes? For the spirit, which is in this man, suppose it did infallibly interprete aright, yet can it not be seene, heard, or acknowledged for such, by another man, in that he cannot be vndoubtedly assured, that the same spirit is warranted from God, since false teachers do ordinarily maske themselves vnder the borrowed veile of Gods Ministers, and false (t) Apostles (after they once haue ascended the *Thabor* of the reuealing spirit, vainely talking of *Elias & Moyse*) transfiguring themselves into the Apostles of Christ: All who notwithstanding do equally vaunt of this spirit, and yet neuertheles doe cast in the mould thereof, most vncertaine, and oftentimes repugnant doctrines; seeing then the rule or iudge of Fayth & Religion ought to be both knowne and certaine; for if it be not knowne, it can be no Iudge (at least) to vs, and if it be vncertaine, it can be no Iudge at all; therefore it is evidently euicted, that the reuealing spirit (as being most vnkowne and vncertaine) can in no case be erected as Iudge amongst vs Christians.

(t) 1. Cor.
cap. 11.

9. Fourthly our Aduersaryes do teach, that this spirit is giue not generally to all, but particularly to some, to wit, to the Elect & the faythfull, as *Caluin* (u) affirmeth; from which doctrine it followeth. First, that God hath left no certaine and generall rule, or guide in his Church, whereby all men may arriue to the true knowledge of him, but only some few and particuler men. Secondly, since we cannot infallibly know, who is of the Elect & faithfull, therefore we cannot be vndoubtedly assured (as is aboue touched) to whome this spirit is giuen, as D. *Whitaker* (x) confesseth (and consequently it auayleth no man but him who only enioyeth it,) seeing euery one of our Aduersaryes do in like manner obtrude themselves into the number of the Elect. And therefore seeing that Lu-

(u) *Instit.*
1. c. 7. §. 5.

(x) *Contro.*
2. quest. 5.

ther

The Pseudoscripturist, CHAP. 2. 11

ther and Calvin did indifferently challenge to themselves the like illumination of this spirit, and yet taught contrary doctrines concerning Canonical Scripture and the *Real presence*: And seeing it is certaine, that both were not inspired with the holy Ghost (for he teacheth not contradictions) and that the one had no greater illumination then the other; it therefore necessarily followeth, that we ought to giue no greater credit to the one, then to the other; & so since we cannot believe both, we ought (according to all force of reason) to believe neither.

10. Fifthly, this spirit (wherof they make such ventilation, as that we ought not to entertaine any other sense of Gods word, then what the influence of the said spirit may seeme to exhale) either is absolutely infallible, or els at some times, and in some things fallible and subiect to errour; if the later, then it proceedeth from the Diuell, since the spirit of God neuer erreth: if the first, then how can there be any contention or Controuersy amongst the faythfull, enioying this spirit? And yet diuers both haue beene and are amongst the Calvinists, & Lutherans. It may be, they will reply heereto, that this spirit is euer infallible, when it speaketh according to the sense of the holy Scripture. A goodly priuiledg; for so the spirit of the Diuell is infallible, as long as it followeth Gods sacred word; furthermore who must iudge, when it speaketh according to the sense of the holy Scripture? And thus is the difficulty made as intricate as before.

11. Sixty and lastly, the falshood of the Protestants doctrine heerein is euicted from the Protestants doctrine in another point (thus is heresy become the sword, which woundeth heresy) to wit, that Generall Councells may erre; for if such Synods (being aduantaged with many priuiledges aboue any one priuate man) may want the assistance of the holy Ghost in interpreting the Scripture or defining what is heresy; how can we probably assure our selues, that this or that particuler Protestant infallibly enioyeth the guift of expounding truly Gods sacred written word? And because this inference is much preiudiciall

- (y) So doth *Augustin* ciall to our Aduersaries, therefore I will dissect euery particular veyne and sinew of all such circumstances, which may afford aduantage to the one part about the other.
- tearme a* 12. Thus then, if an *Oecumenical* and generall Councell indicted and confirmed by lawfull authority, representing the maiesty of Gods Church, as being the supreme
- (z) *Wher* *two or* *three are* *gathered* *together* *in my name.* *Matt.* 18. (y) Tribunal therof; assured by (z) promise of Christ his assisting presence; warranted with the first exāple of that kind by the blessed (a) Apostles; highly reuerenced and magnified by the (b) ancient fathers; acknowledged and receaued by our learnedest (c) aduersaries; consisting of severall hundreds of most venerable Prelates, conspicuous for vertue, readines in the Scriptures, varieties of tongues, and infinitenes of reading; gathered from the most remote and opposite regions of Christendome, and therefore the
- (a) *Act.* 15. lesse probable vpon their such sudden meeting ioyntly to imbrace any one poynt of innouation; battering daily vpon their knees at the eares of Almighty God with most humble and feruerous prayer, seconded with most austere fastinges, and other corporall chastisements; and all this to the end, that it would vouchsafe his diuine goodnes, so to guide and sterne this reuerend assembly with his holy spirit, as what expositions they giue of the Scripture, or what otherwise they determine for vndoubted faith, may be agreeable to his sacred word and truth. Now, notwithstanding this, if such a celebrious concourse and confluence (I say) of Pastours (being the Mart, or Rende-uons of vertue and learning) shall so faile therein, as that they may, and haue sundry tymes most fouly erred (as our supercilious (d) Sectaryes auouch) in their Constructions of Scripture and resolutions of fayth, though all such their decrees be otherwise warranted with a iudiciall conference of Scripture, the generall practise of Gods Church, and the conspiring testimonyes of all antiquity: If this (I say) may happen (the best meanes thus producing the worst effects) what shall we then conceaue of an obscure
- (c) *The* *Lutherans* *receaue the* *first six* *Councells,* *and most* *of the Pro-* *testants the first foure.* (d) *Caluin. lib. 4. Instit. 9. §. 8. Luth. lib. de Concil. Remitiis in exar. Concil. Trident.*
- Syr Iohn

The Pseudoscripturist. CHAP. 2. 13

Syr Iohn (a man ingendred in the flyme of pryde and ignorance) who acknowledgeth no other Apostolical Sea, then his owne Parith Church, and who in some points euer subdeuideth himselfe from the rest of his brethren, so as he is truely condemned of heresy, euen by the lying mouth of heresy: A man for the most part depraued in manners, but competent for learning, not hauing any warrant from God for his proceeding, nor president from his holy Church: Yea one to whome God Hatly denyeth this presumed certainty of expounding Gods word; and (further) of whose spirit we are commaunded to doubt, and (which is more) of whose seducing we are most cautelously premonished.

13. Now, if this man being in his Pulpit vpon the Lords day, in the presence of his ignorant and psalming auditory (a fit *Pathmos* for his ensewing reuelations) and there opening the Bible (for thus falshood is forced to beg countenance from truth) & vndertaking to expound some text or other for the establishing of his late appearing fayth (though contrary to the iudgement of all auncient Councells) affirming himselfe to be secured by speciall *Euthysiaes* and illuminations from God for the better iudging the point controuerted, ryfing from his owne explication of Scripture: which being don, what assurance may we haue of the truth of this his all-iudging spirit? And is there not great reason to expect more errours, then sentences to drop from this mans mouth? And what madness then is it, to allow to such an one (and but one) that infallibility of spirit in expounding Gods sacred Write, and answerable determining the articles of fayth, which himselfe denyeth to a generall Councell? Yet such is the forward blindnes of our enchanted Nouellistes heerin, who (for example) preferre in this case, vnder the pretext of the reuealing spirit, before the mature and graue resolutions of all antiquity and Councells, the ignorant, rash, and sensuall positions and interpretations of an incestuous reuolted (i) *Monke*, or stigmaticall (k) *fugitive*; intimating heereby, that many vertuous and learned men gathered

(e) *As appeareth by their bookes written against one another; of which point, See Coccius, & Hossianus.*

(f) *No prophesy of Scriptur is of any priuate interpretation. 2. Pet. c. 1.*

(g) *Dear-ly beloued, belieue not euery spirit but by the spirits.*

(h) *These things I haue written vnto you concerning those which deceaue you. Ioan. 1. c. 2.*

(i) *Luther.*
(k) *Caluin.*

14 *The Pseudoscripturist*. PART. I.

together for the disquisition of truth, must necessarily erre; one sole, obscure, lateborne, illiterate, irreligious Scripturist cannot erre. O *insensati* (1) *Galata*, *quis vos fascinavit* &c?
(1) *Galat. cap. 3.*

14. But at this present I will stay my pen, proceeding no further in the demolishing and battering downe of the weak fortresse of this priuate spirit. That which is already deliuered, may serue as a preparatiue to the Reader, the better to apprehend the force and weight of the ensewing arguments and reasons. I will now hasten to the maine subiect, and will first begin with the reasons of the Scriptures difficulty.

The reasons of the Scriptures difficulty.

CHAP. III.



HY the Catholikes do absolutely deny the Scriptures to haue this inappeachable souerainty of resolving all doubts in religion, there is no reason (amongst others) more forcible, then that which is drawne from the difficulty of true vnderstanding the sayd writings; for though our Aduersaries do pretend the easines of them to be such, as that any how ignorant soeuer (if so he be of the number of the iustified) may withall readines picke out the true sense, for the approbation, and fortifying of any point of Fayth whatsoeuer: Yet he who looketh into this matter with a cleare-sighted iudgement, shall find them to be inuolued with so many ambiguities, as that aforehand he shall haue need to repaire to some (m) *Ananias* or other, to remoue from his eyes the scales of partiality, ignorance, and other imperfections.

(m) *Act. 9.*

2. Therefore let such, whose state (through want of learning or otherwise) is not to intermeddle with these sacred writings, remember the punishment inflicted to the (n) *Bethsamites*, for curiously behoulding the Arke, which

(n) *1. Reg. 6. 6.*

The Pseudoscripturist. CHAP. 3. 15

which belonged not to them; yet we see the consideration of this danger, and of far greater, is not powerfull enough, to controule the ignorant Sectary in his expounding the Scripture; who being once placed vpon the high pinnacle of his reuealing spirit, undertakes to view all ages and Countreyes of the Church; and ouerlooking the iudgments of priuate Fathers, interpreting Gods written word (as low and humble vales) extends his sight to the summity and height of generall Councells therein, still behoulding with a seuerer eye, whatsoeuer standeth not right in the line of his owne exposition.

3. The chiefe and primitiue reasons of their abstruse hardnes are three, to wit: The *Subiect*, handled in those writings: The *multiplicity of the senses*, contained in the wordes: And the *Methode*, or manner of the phrase, and stile. And if but any one of these three do happen, though in an inferiour degree of intricatenes, in human writings, yet we see by experience, that it doth so intangle the Reader in such a labyrinth of mistakings, as that he will freely acknowledge this ignorance in not apprehending aright in all places the authours mind; what shall we then thinke, when all these three do meet togeather in Gods sacred Booke, and that in the highest degree of any writings euer extant; as it shall appeare in the subsequent Chapters.

Of the subiect of the Scriptures.

CHAP. IIII.

TO begin with the subiect of the Scriptures; we are herein to obserue, that it as farpasseth in depth and profundity the contents of mans writings, as God (the authour therof) ouergoeth him in wisdome and power. For whereas the matter of all such humane labours, is euer such, as that the naturall wit of man is sutable and proportionable

nable thereto, both for the deliuering or apprehending thereof: and the reason heereof is, because the vnderstanding, being as it were the summe of our little world, euer keepeth it selfe within the Tropicks of naturall reason, and consequently is not of force to deliuer or apprehend any thing, which may not be confined within the same compasse; whereas if we looke into the subiect of these celestially and diuine writings, we shall find the height of many thinges intreated therein, to be such, as that they transcend all naturall reason.

2. I could heere insist in the Creation of the world of nothing, whereof these holy Scriptures assure vs, though contrary (in outward shew) to all Philosophy, which teacheth, *ex nihilo nihil fit*: I will passe ouer the infinite propheties recorded therein, which euer of their owne nature are hardly to be vnderstood: I will in like sort premit to speake of the nature of the Angels, intreated of in the said booke of Life, whose essence being merely spirituall, and indued with diuers great priuiledges aboue man, can but imperfectly be comprehended with our fleshly vnderstandings: finally I will forbear to speake of the eternall predestination and reprobation of man (how and by what meanes they are wrought) of the externall working of God within our soules, with his grace or otherwise: of the Sacraments, the Conduits of his grace; poynts wherof we are instructed in the holy Scripture, and such, wherein we may truly glasse the weaknes of mans vnderstanding, and the depth of Gods wisdom and power.

3. But I will insist a little in those two incomprehensible and astonishing Articles of Christian faith, reuealed to vs out of those former diuine Scriptures, to wit, of the Trinity, and of the Incarnation; wherein, in the first (to omit diuers other stupendious difficulties) we are taught by the said Oracles of God, that one and the same Nature (to wit the Godhead) is in three persons really distinct; & the same Nature is really and formally identified with each of the three persons. In lyke sort, in the article of the Incarna-

The Pseudoscripturist. CHAP. 5. 17

Incarnatiō, (where besydes that the Creatour of al things is become a Creature, and the father the daughters sonne) we receaue from the same fountaine, that in one *Hypostasis* or person (to wit in the person of Christ) are two perfect natures very far different, and that this *Hypostasis* is altogether really & formally identifiyed with the diuine Nature, & neuertheles is most inwardly vnited with the humane Nature, which humane nature doth really and formally differ from the diuine nature. And thus much, but to skim ouer superficially this poynt of the subiect and matter of the Scriptures; which if it were handled according to the fulnes & largnes of it selfe, would iustly require a Treatise of no small quantity.

*Of the diuers senses of the Scripture intended
by the Holy Ghost.*

CHAP. V.

IN speaking of the multiplicity of the senses in the Scriptures, we are to call to remembrance, that Gods sacred written word differeth from all humane writings (besides in many other poynts) especially in this; that whereas al such haue but one sense or meaning properly intended by the authour, this is so fertil therin, as that (like a shel (if it were possible) contayning within it seuerall kernels of different tastes) it carrieth in many places (besydes the immediate literal sense) three diuers spirituall senses, and all warranted by the holy Ghost. These three are the *Allegoricall*, *Tropologicall*, and *Anagogicall*.

2. The *Allegoricall* sense euer beares reference of a spirituall and secret meaning to Christ, or his Church. So we read that *Abraham* hauing truly and really two sonnes, the one borne of the free-woman, the other of the bond-slaue, did figure out the two testamēts of God, euen by the

C

exposi-

(a) Galat. exposition of (a) S. Paul.

4.

3. The Tropologicall is directed to instruction of manners or conuersion of lyfe. And answerably to this we fynd that text, (b) *Thou shalt not mangle the mouth of the Oxe, that treadeth out the corne*, to be interpreted S. Paul (c) of Gods preachers, who are to be maintained at the charges of their flock.

(c) 1. Cor.

9.

4. The Anagogicall sense implyeth a construction to heauen or eternall felicity; and heerupon we fynd that verse of the (d) prophet, *I sware in my wrath, if they shall not enter into my rest*; to be interpreted (besydes the literall meaning of the Land of promise) by the (e) Apostle of eternall life.

(d) Psalm

94.

(e) Heb. 4.

5. Now then there being, besides the literall sense, so many mysticall senses of Scripture, heere the difficulty ariseth, that seeing some texts are to be vnderstood only literally, others both literally & mystically, how we may know which are the texts, that admit only a literall construction, and which both a literal and spirituall; and if a spirituall interpretation, which of the former three is to be assigned to them, since euery text is not capable of all the three spirituall senses. And which is yet more, there are some passages of Scripture, where in one and the same sentence, one and the same word (being twise repeated) is in the one place taken literally, in the other figuratiuely or mystically, as in those words of Christ, *Let*

(f) Matt. 8. *the dead bury the dead*. All this must be knowne, before we can draw any forcible argument from any such texts; in regard of which difficulty it may not seeme strange, if fundry of the auncient doctors did erre in their comments vpon the Scriptures, some of them affecting so much the literal sense, as that they did spoyle it of all mysticall construction; others through their nyce and wholly spiritualized imaginations, would so streyne the Scriptures, as that for the most part they neglected the letter, & would extract nothing els, but spirituall, and (as it were) certaine Chymicall senses through their own euer curious sublimation

The Pseudoscripturist. CHAP. 5. 19

tion of the said diuine Scriptures, as it is euident out of (g) *Vt te-*
the explications of diuers passages of Scripture giuen by *statut. Hi-*
(g) Tertulian and (h) Origen. *erem. prof.*

6. In regard then of the impregnable truth of the *lib. 18. in*
Scriptures difficulty, (both in respect of the many senses *11. ut in c.*
therof, as also of the phrase and stile, as hereafter shall *35. Ezech.*
appear) it is a world to obserue, how idly and im- *et Aug.*
pertinently our Aduersaries do object diuers passages of it *lib. 10. de*
to proue its owne perspicuity. To this end where the *init. Dei*
Scripture doth often inculcate, that the Commandements *cap. 7.*
and will of God (being once knowne) do become a light (h) *Hier.*
to the soule for the guiding of her selfe; these testimonies *ep. ad Pā-*
(I say) our Sectaries most violently force, to proue that *machium.*
the Scripture is, in regard of the vnderstanding of it selfe,
of that light and perspicuity, that the true sence and mea-
ning of it, is most obuius and facile: Thus do they vrge (i) *Psalm.*
those wordes of the (i) Prophet: *Præceptum Domini lucidum*
illuminans oculos. The commandment of the Lord is cleare
enlightning the eyes: As also that other (k) Text: *Lucerna* (k) *Psalm.*
pedibus meis verbum tuum. Thy word is a lanterne to my *118.*
feet. And finally that of the (l) Prouerbes: *Mandatum lucer-*
na est, & lex tua &c. Thy Commandment is a lampe, and thy Law (l) *Cap. 6.*
a light. In like sort we find, that they strangely racke cer-
taine Texts, which only concerne the facility and easines
of the Decalogue or ten Commandments to conuince the (m) *Lib. 4.*
easines of the Scripture in general, as that place of (m) *Deu-*
tronomy (to omit others) *Mandatum, quod ego precipio tibi hodie,* *contra*
non supra te est &c. The Commandement which I command thee *Marcionē.*
this day, is not aboue thee, neither is it farre of, interpreted of
the easines only of fulfilling the Cōmandments of the De-
calogue by Tertulian, as also by Ambrose, Chrysostome, and
others vpon the tenth to the Romans.

7. To conclude this point where the Apostle 2. Cor.
4. particularly meaneth, that our belief in Christ (to wit
that he was borne, suffered, and did ryse from death for
mans saluation) is so euident and cleare, as that if it be hid
from any, it is only from such, as doe perish, & whose
eyes the God of this world hath blinded; which interpre-

tation is necessarily confirmed by comparing with this text the Chapter afore in the sayd Epistle, where the Apostle teacheth, that all points touching Christ were seen in the law obscurely in shadowes and figures only: yet will our Aduersaries haue that place to be meant of the euidency of cleannes and vnderstanding the Scripture; which passage notwithstanding is to be interpreted in the sense aboue mentioned, and whereunto those wordes of Tertullian may seeme to allude: *Christo moriente nata est hereditas nostra, Christo resurgente confirmata est, Christo ascendente in Calos permanet in eternum.*

Of the Phrase, and Style of the Scripture.

CHAP. VI.

NOW to come to the third point, to wit the phrase and manner of writing; which doth (as it were) apparell or cloath those hidden and diuine Mysteries: We are first in general to consider, that the style thereof is farre different from the writings of any man that euer liued, as appeareth by the iudgement of all learned men. It is also in that respect vnimitable vnto man; which circumstance must of necessity import an vnusuall strangenes of the phrase thereof in mans eares, and consequently a great difficulty in perfectly vnderstanding the same. Secondly (and more particularly) we are to obserue, that there are to be found not many humane writings, which do flow with greater store of figures and schemes, then the holy Scriptures do, in so much, that it were an infinite labour to set downe all the *Metaphores, Allegories, Hyperboles, Ironies*, and other such *Tropes*, which do occure almost in euery other text thereof; which kind of speech being vnaccustomed to an ignorant eare, cannot but occasion diuers misconstructions.

2. But besides these kind of figures common to euery language,

The Pseudoscripturist. CHAP. 6. 21

language, there are in the sayd heavenly writings diuers (n) phrases peculiar only to the Hebrew tongue (in which language the chiefeſt part of them was firſt written) and conſequently with great difficulty they are to be vnderſtood of thoſe, which are ignorant of the ſame tongue. If thoſe which are ſkillfull in the Greeke doe deſeruedly attribute a great hardneſſe therof to the diuerſity of dialects, to wit, of *Atticiſme*, *Eoliſme*, *Ioniciſme*, *Beotiſme*, and the like, all theſe being *Idiomes* proper to the Greeke tongue; what hardneſſe then muſt we imagine, that eare will find, when it ſhall read the Scriptures in ſome one tongue or other, and yet much therof in a phraſe or ſpeech altogether different from that tongue, wherein he readeth them, and peculiar to another ſtrange language, whereof he hath no knowledge at all?

(n) *Ani-
ma mea in
manibus
meis ſepit.*
Pſalm. 118.
And a-
gaine,
*Thronus
eius ſicut
dies caeli.*
Pſalm. 83.
with in-
finite ſuch
others.

3. To paſſe on further, the Scripture in diuers paſſages is deliuered in very ambiguous, imperfect, & broken ſentences, which are ſuch as muſt greatly increaſe the doubtfulneſſe of the meaning of the Holy Ghoſt; And to exemplify but one amongſt many, where the (o) Iewes demanded of our Sauour: *Tu quis es?* And he answered: *8. Principium, qui & loquor vobis.* Which anſwere of his is ſo obſcure, as that it hardly ſtandeth with good conſtruction, eſpecially in all Greek copyes, wherein we find the greek word ſignifying, *principium* (viz. *ἡ ἀρχή*) to be of the accuſatiue caſe; and therefore no maruaile if the Fathers, as we find in their commentaries, did much labour in the expoſition of theſe very wordes.

(o) *Iohn.*

4. Laſtly to conuince demonſtratiuely the difficulty of the holy Scriptures concerning the Letter, the Holy Ghoſt (who is truth it ſelfe, and cannot leaue written contrary and repugnant thinges) hath neuertheleſſe thought good, for our greater humility, in acknowledging the abyſſmal obſtruſenes of thoſe writings, to pen the ſame in ſuch manner, as that there appeare diuers ſentences, which at the firſt ſight and reading, ſeeme meere contradictory; in ſo much that if the one be true, it followeth, in the iudgment of the illiterate Scripturiſt, who

resteth, only in the naked word, that the other is false. Infinite examples might be alledged, but these few following shall suffice.

- (p) 2. Re. 5. Dominus P. precepit Semei, ut malediceret David. Our
cap. 10. Lord commanded Semei, that he would accurse David. In like
sort it is said: (q) God delivered them up to a reprobate sense, to
(q) Rom. 1. do those things which are not convenient: both which actions
no man will deny, but to have beene finnes. And yet
weread elswhere: Nemini (r) mandavit impiè agere: God hath
(r) Eccl. 5. 15. commanded no man to do wickedly.
6. In like sort in one place we read: Et ne nos inducas
in tentationem: And lead vs not into temptation; which prayer
seemes to be superfluous, if God did not sometymes tempt
men; and yet to confront (as it were) this text (s) S. James
(s) Cap. 1. sayth: Let no man say, when he is tempted, I am tempted of God;
for God tempteth no man. Do we not read after the same
manner, that the (t) Euangelist giueth most honourable
(t) Luc. 1. c. commendation of Zacharias and Elizabeth in these wordes:
Both were iust before God, and walked in all the Commandments
and iustifications of our Lord without blame. And yet we find it
(u) Cap. 7. regiltred in (u) Ecclesiasticus: Non est homo iustus in terra, qui
faciat bonum & non peccet; There is not a iust man vpon earth,
(x) Iac. 3. which doth good and sinneth not: as also in another (x) place,
In multis offendimus omnes; We all offend in many things. Which
later sentences seeme plainely to recall that iustice and pi-
ety, which in the former words were attributed to those
two vertuous persons.
7. Lastly, it is sayd in (y) Exodus: Ego Deus Zelotes &c.
(y) Cap. 20. I am a ialous God, visiting the finnes of the parents vpon their sons
vnto the third and fourth generation: and yet (z) Ezechiel affir-
(z) Cap. 18. meth: Filius non portabit iniquitatem patris, sed anima qua pec-
cauerit, ipsa morietur; The sonne shall not beare the iniquity of his
Father, but that soule alone which hath sinned, shall dye. Now
what greater diametrical contrariety can lye in sentences,
then seemes to be in all these former, if nakedly we con-
sider the bare wordes (for the vnlearned can proceed no
further) though in themselves they are reconciliable, and
so declared to be by the Commentaries of the learned,
since

The Pseudoscripturist. CHAP. 6. 23

since otherwise Scripture were to be alleadged against Scripture, and this were to make truth to lye. But to end this point of the Scriptures obscurity, we do heerin see in what a sea of difficultyes that man is tossed, who attempteth to vnderstand the Scriptures by the sole help of his owne iudgment; whether he looketh into the subject or matter whereof they intreate, or into the variety of senses appearing therein, or finally into the style or phrase wherein they are written.

8. Now let our verse and lyne-cunning Scripturist, or other Sectary, who so striketh his aduersary with the scabard of the Scriptures (as one Doctour speaketh) as that he neuer woundeth him with the blade; let such a one I say, (skillfull chiefly in yelling out a *Geneua Psalme*) venditate the Scriptures facility, affirming that they are more illustrious for prooffe of any controuersiall point, then the Sunne beames. Let him insult cuer the Calliclikes, in mantaining that *Paul* and *Peter* with the rest, as they commonly speake (for it were euermuch to style them Saints) are out of his owne knowledge, and reading, so cleare in such and such places against the Papists, as that they need no explication or comment whatsoeuer, and that he laments the blindnesse of such, who willfully do charge Gods word with supposed obscurities. Let him go on in this sort, since the graue and learned may iustly smile, to see how comically such a naturalized Heretike doth lay open to the world his pryde, ignorance, and foolery; especially when they read of such men, as *Origen* and *Tertullian* were, to haue laine drowned (perhaps to the eternall shipwracke and perdition of their soules) in the vast Ocean of the Scriptures profundity.

9. Thus we see the bare letter of the Scripture being only stood vpon doth often seeme to maintaine an error, which is mainly impugned by the true sense once drawne from the sayd Scripture; like as the Phisitians obserue, that the grosse substance of some drugs or Minerals being taken, doth occasion some diseases, which are after cured by the spirits extracted from the former drugs.

CHAP.

CHAP. VII.

*The difficulty of the Scriptures acknowledged
by the Fathers.*

IT is a strange thing to obserue the inconsiderate pryde of our Aduersaries in iustifying the Scriptures perspicuity, when as the auncient Fathers (to whom our Men are infinitely inferior in all good parts of literature) are not ashamed to acknowledg their wonderfull depth and obscurity; which sentence of theirs is manifest two seuerall wayes: First by their owne Commentaries written vpon the Scriptures: Secondly, by their expresse and plaine wordes directly confessing so much. And concerning the first, what greater prooffe can be therof, then to see so many, and such as they were, to spend the greatest part of their lyues in illustrating & explaining diuers parcells of the said Scriptures, and in digging through the most stony and hardest passages thereof, with their written *Scholies*? wherein they haue most elaborately dissected (as it were) and anatomized text after text, to the great ease and perspicuity of the reader; whose most commendable and painfull labours in that kynd, had bene no doubt but needles, if the true exposition and sense of the Scriptures were so obuius and facil, as our Aduersaries seeme to pretend.

2. To come to the second poynt (I meane to the direct sayinges of the fathers) I will content my selfe (for greater expedition) with the testimonies of those foure prime Fathers, and chiefe pillars of Gods Church in her purity, who are able to ouerballance in authority so many thousands of our new Gospellers teaching the contrary, and to whom by a certaine prerogatiue, and as they say
 (a) *Hom.* *antonomasticôs*, that title was giuen. S. Gregory (a) then
 c. in E. sayth: *Magna uilitatis est ipsa obscuritas eloquiorum Dei &c.*
 7^e. h.

The

The Pseudoscripturist. CHAP. 7. 25

The obscurity of Gods word is of great profit, because it doth exercise the sense, that so by labour it may enlarge it selfe; and being exercised, may comprehend that, which the idle are not able to attaine vnto: besides it hath a greater benefit then this, which is, that if the sense of the holy Scripture should be cleare in all places, by this meanes it would be smally prized, and therefore the sense of the difficult passages thereof being once found, doth so much please the Reader with greater sweetnes, by how much the search thereof did afflict his mind with more labour. Thus saith S. Gregory.

3. S. Augustine (b) speaking of those, who were accustomed to read the Scriptures, affirmeth thus of them: *Sed multis & multiplicibus obscuritatibus &c.* But such men are deceived with many obscurities and multiplicities, who do rashly read the Scriptures, apprehending one thing for another, and not finding those things therein, which they falsely expected to haue found: In so thicke an obscurity and darknes are some things (there sayd) involved. But all this, I doubt not, proceeded from diuine prouidence, heereby to tame pryde with labour, and to withdraw our vnderstanding from all fastidious misprisall, which often commeth thorough an euer easy, and facile search of things. The same learned Father is not ashamed (far different from the assuming Insolency of our Sectaries) to acknowledge in another place his ignorance in these wordes: In (c) *ipsis sanctis Scripturis multa nescio plura, quam scio*: I am ignorant of many more things in the holy Scriptures, then I know. And which is more he (d) confelleth particularly of that place to the Cor. *Si (e) quis autem superedificat super fundamentum &c.* That the sense thereof was euer most difficult vnto him: so pretermittting the true sense thereof in silence, like Painters, who veile that ouer, which they cannot delineate by Art.

4. S. Hierome in one of his (f) Epistles, whereof the chiefe subiect is the difficulty of the Scriptures, teacheth that we are not able to vnderstand the Scriptures without some speciall instructour, and as presuming this ground he passeth on further in exemplifying seuerall difficultyes, which are found in each particuler booke of them. And in another (g) place speaking of the Epistle to the Romans,

(b) Lib. 2.
doctrin.
Christian.
cap. 6.

(c) Epist.
119. c. 21.

(d) Lib. de
fide & ope-
ribus cap.
19. & 16.

(e) 1. Cor.
c. 3.

(f) Epist.
ad Paulinu

(g) Epist.
ad Algam
fram 9. 8.

he sayth thus: *Epistola ad Romanos nimis obscuritatis involuta est*; The epistle to the Romans is involved with over many obscurities.

(h) Epist. 5. To conclude, S. Ambrose (h) bludgeth not to say thus of the Scriptures: *Mare est Scriptura divina, habens in se sensus profundos*; The holy Scripture is even an Ocean or Sea, having within it most deep and profound senses and meanings: If then in this learned Fathers iudgment, it be a Sea of obstruse profoundities, what remaineth but that whosoever would securely passe through this Sea, should imbarke himselfe in S. Peters ship, taking his successour for his Pilot (who is steerned by God to steerne vs) through whose skill, auoyding all shelves and sandes of priuate and new glosses (which often threatneth shipwracke of sayth) he at length may arriue to the safe Porte of the most true, ancient and euer receaued meaning of the holy Ghost.

6. And heere now we may obserue the great modesty of these and many other ancient Fathers in this point, since ech of them acknowledging his owne insufficiency in vnderstanding exactly the Scriptures, could be content to pray with the Prophet: *Da (i) mihi intellectum*, & *scrutabor legem tuam*: giue me a vnderstanding, and I will search forth thy Law: as also, *Reuela (k) oculos meos*, & *considerabo mirabilia de lege tua*: Open myne eyes, and I will consider the wonders of thy Law. If any of them had been demanded, whether he did vnderstand all what he read, he would not haue beene ashamed to haue answered with the Eunuch: *Quomodo (l) possim, nisi aliquis ostenderit mihi*? Briefly he would haue confessed with (m) S. Peter, that not only in the Epistles of S. Paul, but in many other passages of Gods sacred write, there were, *quadam difficultate intellectu, quae indocti & instabiles deprauant*; Certaine thinges hard to be vnderstood, which the vlearned and vnstable do wrest and depraue. So cleare it is, that notwithstanding the profoundnes of learning in these former tymes, deuout humility with a full acknowledgment of a selfe insufficiency, was (as I may tearme it) the *Genius* of reuerend Antiquity.

7. Which point being so, who will not admire the petulan-

The Pseudoscripturist. CHAP. 8. 27

petulancy of an ignorant, & lateborne Sectary, who dare withstand and ouerballance in his priuate opinion touching the Scriptures difficulty; the euer reuerenced authorities: of whome? Of *Ambrose, Hierome, Augustine, Gregory* and the like, those iudging witnesses of antiquity. Where is humility? Where is the ⁽ⁿ⁾ Apostles precept of captiuating our iudgment? But it is exiled, and in its room ^{(n) 2. Cor. c. 10.} are steep in assuming Pride, and bluthles ignorance: his assertions bewray his ignorance, his controule of the Fathers his pride.

*The testimōnyes alleadged by our Aduersaryes
out of the Fathers, for the Scriptures sole
Iudge, answered.*

C H A P. VIII.

THOUGH it sorteth not to my intended breuity, to answer at large all such wast testimōnyes, as our Aduersaryes by most strange detortions of the Fathers writings are not ashamed to produce; notwithstanding I should it conuenient heere to set downe certaine animaduersions and cautions discovering in generall the Fathers true mindes and driftes in such their passages. (diuers of which cautions are implicitly included in the state of the question already set downe in the first Chapter.) So may the obseruant Reader take notice how rouingly all such authorities (wherin our Aduersaryes touching the Iudge of Controuersyes do chiefly insist) do ayme at their designed marke. And for the greater perspicuity, I will range these their sentences vnder three peculiar heades. One sort then of them are those, which may seeme to insinuate, that the Scripture is the Iudge and rule of Controuersies; which sense of the Fathers is bounded with some of these ensewing restrictions.

28 The Pseudoscripturist. PART. I.

2. First, their meaning sometyes is, that certaine
 (a) Aduer- Articles only of our beliefe are most expresly set downe in
 sus Her- the Scriptures, in this sort (a) *Tertullian* prouing against
 mog. pag. *Hermogenus*, that God created all thinges of nothing, and
 350. not out of any presupposed matter, and with particuler
 reference to those wordes in *Genesis*: *God made heauen and
 earth*, thus wryteth: *Adoro Scriptura plenitudinem &c.* I do
 adore the fullnes of the Scripture, which manifesteth to me the ma-
 ker of all thinges, and the thinges made. Let the shoppe of *Her-*
mogenus teach, that it is written; If it be not written, let him
 feare that (Vx) to such as do add or detract &c. Which sen-
 tence of *Tertullian*, though deliuered only of one Article of
 our beliefe, our Sectaryes neuertheles do stretch out to al
 points & Controuersyes of faith whatsoeuer: Thus most
 inconsequently arguing affirmatiuely from the Particuler
 (b) Lib. 3. to the Vniuersall. Another like place to this they obiect
 de Trinit. out of (b) *Hilarius* touching the doctrine of the Trinity.

3. Secondly, the Fathers sometyes ascribing
 great honour and reuerence to the Scriptures (the which
 we Catholikes most willingly admit) do teach, that the
 Scripture is an infallible rule; not heerby intending, that
 it is the only square of our faith (as our Aduersaryes seeme
 fondly to suggest) but that whatsoeuer the Scripture pro-
 neth, is most infallibly and vndoubtedly proued by the
 same; and consequently, that nothing is to be admitted,
 as matter of fayth, which doth crosse and impugne the
 (c) Lib. 1. Scripture. And thus (besides that place of (e) *Irenaus*,
 cap. 1. pag. where he calleth the Scripture in the former sense, *Canc-*
 37. *onem immobilem veritatem*, as also the like of (d) *Ambrose*, where
 (d) De fide he appealeth from the writings of particuler fathers to the
 l. c. 4. Scripture, as also of (e) *Chrysostome*, where he calleth the
 Scripture, *Guonem & regulam*) we find that (f) *S. Hierom*
 (e) in Cor. mantaining, with all Catholikes, that nothing is to be
 7. horn. 13. receaued contrary to the Scripture, and that therefore ge-
 nerall Councils are to be examined thereby, thus wry-
 (f) in Epist teth: *Spiritus sancti doctrina &c.* The doctrine of the holy Ghost is
 ad Galat. that, which is deliuered in the holy bookes, contra quam, against
 cap. 5. which doctrine if the Councils do ordaine any thing, let it be repu-
 ted

The Pseudoscripturist. CHAP. 8. 29

ted as wicked. But what Catholike alloweth any thing against Scripture? And how extrauagantly then is this testimony objected against vs by our Aduersaryes? Many such places of other Fathers are vrged against vs, and yet they only conuince, that nothing is to be accepted as an article of fayth, which impugneth the Scripture (such is their willfull misapplication of the Fathers wrytings:) It will be sufficient only to make reference of diuers such passages. See then Cyprian *contra epistolam Stephani*, Lactantius *Institut. diuin lib. 5. cap. 20.* Basiliius *epist. 74. ad Episcopos Occidentales*, Chrysostome *hom. 49. in Psalm. 95.* Epiphani. *Har. 63. and 76.* Cyril. *de recta fide ad Regin.* besides many others.

4. Thirdly, the Fathers disputing with certaine heretikes, who denyed all authority of the Church and Councells in determining of Controuersies (with whom the Nouelistes of our age do altogether interleague and conspire) were forced in their disputes to prouoke those heretikes of the holy Scripture; not because the Fathers (but those heretikes) disclaymed from the Churches authority in this point; and therefore the Churches authority being reiected by them, the Fathers were driuen to insist only in the written word. In this sort Iustinus in *Triphone* disputing with a Iew, who admitted not the Church of Christ, appealed willingly to the Scripture only. Augustine (g) contending with the Arian Maximinus (who admitted not the Councell of Nice) professed, that he did not expect to haue his doctrine tryed by that Councell, but only by the Scripture, and therefore sayd: *Nec ego Nicanum proferam &c.* I will not produce the Nicen Councell &c. Let the matter be tryed by the authority of Scripture. Finally S. Basil (h) disputing with certaine Heretiks touching three Hypostases, and one Nature in God, and they contemning the authority and custome of Christes vniuersall Church therein, was compelled to recall them only to the Scriptures, teaching the Scripture in this Controuersy, *Arbiter*, and *Iudex*; but in what doth this testimony (much insisted vpon by our Aduersaryes) disadvantage

(g) *Contra Maximinū lib. 3. c. 14.*

(h) *Epist. 83. ad Eustochium.*

vs, since we heere see the reason, wh^y Basil appealed to the Scripture? Againe, what il^lation is this? Basil thought that the doctrine of three Hypostase and one Nature in God, was expressly proved out of the Scripture; Therefore he thought, that all other points of our fayth necessarily to be belieued, haue their expresse prooffe in the Scripture, without the Churches authority interposed in the exposition thereof. Inconsequently and vnscholarly concluded.

5. Fourthly, the Fathers teaching, that the prooffe of the Churches authority is euicted from Scripture (as is elsewhere shewed) and they also acknowledging, that the Church is to iudge of all Controuersyes of fayth and religion, do thereupon, and only by reason of this inference, sometimes in their writings affirme, that the Scripture iudgeth sufficiently of all Controuersyes, not meaning, that the Scripture immediatly of it selfe, is inappealably to determine of all articles and doubts of religion (as our Aduersaries calumniously pretend) but that it may be said so to do, because the Scripture proueth to vs the infallible authority of that (to wit, the Church) and remitteth vs to the same, which hath power definitiuely to end all Controuersies. In this sense we find, that (i) Augustine teacheth, that euery Controuersy is in some sort sufficiently proued out of Scripture; meaning, *Mediante autoritate Ecclesie, Through the meanes of the authority of the Church*: which authority for the last resolution of doubtess of fayth is most sufficiently and abundantly proued from the Scripture. Other like sentences of this nature concerning the fullnes of Scriptures (but euer to be vnderstood by the mediation of the Churches authority) are to be found in

(i) Lib.
cont. 2 ep.
Pelag. l. 3
c. 4.

(k) Tom 3.
contra Iu-
lianum.

(l) Epist. 5.
ad suos dis-
cipulos.

(m) De
doctrina
Christi, l. 2
c. 9.

(k) Cyrill (l) Clemens the first Pope, and in some other Fathers.

6. A second branch, whereunto other obscure testimonies of the Fathers vsually vrged by our Sectaries for the patronizing of the Scriptures sole iudge) may be addrested, is drawne from the perfection, which the Fathers seeme to ascribe to the Scripture; in regard of which perfection they yield to it a great sufficiency for seuerall res-

pecte

The Pseudoscripturist. CHAP. 8. 31

pectes and ends, though our aduersaries most fraudulently omitting the scope and drift of such sayings, will needs wrest this sufficiency, as intended of the Scriptures sufficiency for the immediate and finall determining of all Controuersyes in sayth whatsoever, without any restraint or exception. Sometymes therefore the Fathers meaning is to shew, that the Scripture is sufficient to proue exprely the chiefest Articles of our beliefe, and of which euery man is bound to haue an explicite and cleare knowledge: such are the articles contained in the Creed, and those Sacraments, which are more necessary; which kind of sufficiency we also admit. In this sense *Augustine* writeth (as the contexture of the passages there do shew) that, what points concerne our sayth are clearly to be found in the Scripture: another like saying of the sayd Father, and to be thus expounded, is found in *Tract. 49. in Ioannem*.

7. The Fathers at other tymes do teach, that the Scripture is of that perfection, that the certainty of the truth of it, in regard of it selfe alone (though not in respect of vs) is sufficiently proued from it selfe, without the help of any other probation, as being penned by them, who were immediatly assisted by the holy Ghost. In this sense

Athanasius ⁽ⁿ⁾ calleth the Scripture, *νεαπαλαια γραφαι*, *Scripturas sufficientes*. *Irenaeus* ^(o) in like sort sayth, that *Scripturae perfectae sunt*, The Scriptures are perfect; and then immediately

(n) *Contra Gentes in exordio.*

follo weth this reason: *Quippe à verbo Dei & spiritu eius dicta*, Because they are indicted by the word of God and the holy Ghost:

(o) *Lib. 1. c. 47.*

The Fathers also are in their writings accustomed to ascribe a great perfection to the Scripture for recording such miracles of Christ, by the which he is sufficiently proued to be the sonne of God (which is the generall doctrine also of the Catholikes) which testimonyes our Sectaries are not ashamed to alleage in prooffe of the Scriptures fulnes for warrant of any article of Religion whatsoever.

Thus we find that (p) *Cyrill* wryting of the miracles of our Lord sayth (with reference to the wordes of S. Iohn) The number of our Lords miracles were great, yet those, which are related, Sufficiunt ad plenissimam fidem attente legentibus faciendam,

(p) *In Ioan. l. 12. c.*

meaning

meaning that they were sufficient to proue, that Christ was the Sonne of God and Sauour of mankind.

9. Lastly the Fathers acknowledg in their writings most fully, that the perfection of Scripture is such, as that it is sufficient to dissuade man from vice, and perswade him to vertue; a point which we all willingly grant, both in regard of the ten Commaundments expressly set down (which euery one is obliged to obserue) as also by reason of many most eminent and remarkable examples of vertue and vice, recorded in the Scripture, and the inestimable rewardes promised to the vertuous, & the most dreadful comminations and threats thundred against the wicked. Now of this sufficiency *Theophilact* speaketh in *c. 2. ad Tim. 3.* where he sayth, that the Scripture is of force to make, *Vt nihil bonorum desit homini Dei*, That no vertue be wanting in the man of God, & the same interpretatiō, a place *Authoris* (9) *imperfecti*, admitteth. And heere now by these short explications it appeareth, that none of these former passages of the Fathers (whether they concerne the perfection or sufficiency of the written word either in regard of exhortation to vertue, or of demonstrating Christ to be the Sonne of God, or of prouing the Scriptures certainty from it owne worth and dignity alone, or finally of expressly containing the chiefeſt Articles of our beliefe) can in any sort preiudice our Catholike doctrine handled in this discourse, and therefore the wrong of our Aduersaries towards their followers is the greater, in seeking to abuse their ignorance and credulity by such idle and trifling allegations.

9. The third and last head of those misapplied sentences of the Fathers in this question, doth concerne the perspicuity of the Scripture, which word is not heere to be taken in that sense, as if the Fathers taught, that the Scripture were in it selfe absolutely so easy, perspicuous, and cleare, as that (without the helpe of the Churches authority in the exposition thereof) euery illiterate and mechanick fellow were able to iudge of the true sense thereof, and consequently by the only meanes of it to determine

(9) in Mat.
22. hom.
41.

The Pseudoscripturist. CHAP. 8. 33

termine & end all Controuersies: for they fully acknowledged it to be as (*Ezechiel* (r) styled it) *The enrolled volume* (r) *Ezech.* written within and without, as also to be, *that hidden booke,* described by the Euangelist (s) to be clasped with *seauen* (s) *Apo.* *seales.* But their meaning herein is, that the Scripture is perspicuous in two constructions.

10. First that the histories, similitudes, & other matters of fact recorded in the Scripture, as also some principle Articles of our beliefe are there clearly and perspicuously set downe: But what is this to conuince that the Scripture is in generall easy for the truth of any abstruse, speculative and dogmaticall point, or article of Fayth whatsoever.

11. Of this first manner *S. Austin* (t) speaketh, when he sayth, that the Scripture is most perspicuous and cleare to proue (which no man denyeth) that Christ ordained, that those who did preach the Gospell, should be maintained by the Gospell; and therupon shewing, that this is clearly and evidently set downe in the Scripture, he thus wryteth; *Quid hoc apertius? quid clarius?* That the Fathers do in like sort sometymes restraine this evidency & clearnes of the Scripture to some chiefe articles of Christian Religion, appeareth (as afore I haue shewed) that they in like sort attribute a perfection and sufficiency of the written word of God to the same end. Thus doth *Irenaeus* (u) wryting against certaine Infidels (denying that there was one only God) affirme, that for the prooffe of (u) *lib. 2.* this verity: *Vniuersa Scriptura & prophetica & Apostolica &c.* *cap. 46.* *The whole Scriptures both Prophetical & Apostolical are euident, & without any ambiguity:* Which wordes being spoken only of that particular point, hurteth vs nothing at all: Yet our Sectaries sleight in deprauing the Fathers wrytinges, is such, as what words are spoken for the perspicuity of the Scripture for one only article, they shame not to stretch them, as spoken in prooffe of all.

12. The second sense or construction of the Fathers wordes touching the perspicuity of the written word, is, that the Scripture is cleare and euident, in that it doth

illuminate and enlighten the mynd of the reader, vnderstanding the Scripture (a verity which we acknowledge, as elsewhere is shewed) as it is explained by the spirit of God, which spirit speaketh in the voyce of his Church.

(x) *Contra Aetium* l. 3. tom. 2. And in this sense (to omit the like sentences of diuers other Fathers) Epiphanius (x) wryteth, that in the Scripture *omnia lucida sunt*, all things are cleare, in conceauing this cleannes (as I sayd before) only in respect of the mynd, which by truly vnderstanding the Scripture is enlightned, cleared, and much freed from all spirituall darknes and ignorance.

13. To the former two senses, wherein the Fathers do call the Scripture perspicuous, cleare, and facill, I will add a third reason, which moued them sometyms so to call them. This is taken from a certaine abuse of the common sort of people in those tymes, who framing to themselves a greater difficulty in the Scripture then there is, altogether forbare the reading of it, and in place thereof gaue themselves (more then was conuenient) to the behoulding of prophane spectacles and sightes. Now, to be-reaue the people of this abuse and negligence, and the sooner to inuite them to the reading and hearing of Gods word, the Fathers thought good, in an Oratory and amplifying manner to suggest to the an easines of the Scripture. This course S. Chrysostome in diuers of his homilies and sermons tooke, the sooner therby (as is sayd) to win the people to the reading of Gods holy word, as in *Ioan. homil. 1. in Thesal. 2. homil. 3.* With the same intentiō doth

(y) *In Epist. ad Ephes. c. 6.* Athanasius (y) relate to the people the facility of the Scripture. And thus farre of the Fathers supposed defence and maintaining of our Sectaries Doctrine in this question of the Scriptures sole Iudge: where we see, that though the places vrged by our aduersaries out of their wrytings, at the first sight, seeme to carry a faire and specious glosse or graine, yet being after fully weighed and considered, they giue no satisfaction (for prooffe of what they were alleadged) to a perfect and true iudgment, being like vnto those flowers, which best pleasing the eye, do commonly least please the smell.

The Pseudoscripturist. CHAP. 9. 35

The like difficulty of the Scriptures, confessed by
our Aduersaries.

CHAP. IX.



ALTHOUGH our Aduersaries do vsually pretend the easines of the Scriptures (and therefore do obtrude it as sole Iudge and Vmpier) therby to auoyde the graue and pressing authorities of the Councells, Fathers, and the practise of Gods vniuersall Church, vrged in any controuersiall point betwene vs and them; yet sometymes diuers of them can be content, both in their actions and words (so forcible is Truth, as that she can extort sufficiēt testimony euen from her owne enemies) to acknowledge the Scriptures obscurity, as contayning in it selfe a *Ianus* of construction, the sense looking one way, the letter another.

2. And first concerning their actions crossing this their Assertion; if there were such perspicuity in them, as the Protestantes do beare their followers in hand, why haue our aduersaries themselves laboured so much in explaining the sayd Scriptures? Why hath *Luther*, *Caluin*, *Benza*, and others written seuerall books in paraphrasing & illustrating of them? Or why haue they made so many different translations of them? And if the Scriptures be hard and difficult, why do they with such obstinate pertinacity maintaine the contrary? So illustrious this verity is, concerning the Scriptures intricate hardnesse, as that our aduersaries owne labours and actions do conuince their owne error therein.

3. Now to come to the second point, which is, how themselves do wryte therof expressly at vnawares, as if (a) *In pra-* they had forgotten, what at other tymes they had taught *fat. in* with such seruorous obstinacy: *Luther* (a) himselfe (alth- *psalm.*

ough the Day-star of the Gospels light) confesseth, that neyther he nor any other, is able to vnderstand the psalmes of David in their true and proper sence. Yea he speaketh

(b) *Ibidem* more generally saying; (b) *Scio esse impudentissima temeritatis infra.* &c. I acknowledge it to be a signe of most shames temerity and rashnes, for any man to professe, that he truly vnderstandeth in all places, but any one booke of the Scriptures.

(c) *Exame* 4. Chemninius (c) affirms, that the Church is now indued with the guift of interpreting the Scriptures, in such sort as in it first tymes, it enioyed the guift of doing miracles, to wit, that neyther the one nor the other, was granted to euery particular man, but only to some persons e-

(d) *In Co-* lected theerto by God. Brentius (d) (who at other tymes *sess. V Vit.* freeth the Scriptures from all difficulties) is forced to dismaske himselfe, and to confesse thus in the end: *Non est obscurum &c.* It is manifest, that the guift of interpreting the Scriptures, is a guift of the holy Ghost, and not of humane wisdom, & that the holy Ghost therein is free, and not tyed to any certaine kind of men, but bestoweth this guift, as best seemeth vnto him. The

(e) *Cent. 1.* Magdeburgenses (e) do plainly grant, that the Apostles themselves were of opinion, that the holy Scriptures could not be truly vnderstood without the help of the holy Ghost, as an interpreter. Neyther shall we find this Doctrine strange among our homeborne Sectaries, since D. Field (f)

(f) *L. 4. c.* (a late appearing Comet in our Protestants sky) doth thus say; There is no question, but that there are many difficulties of the holy Scriptures, proceeding partly from the high and excellent nature of thinges therein containd, which are without the compasse of naturall vnderstanding, and so are hidden from naturall men &c. partly out of the ignorance of tongus, and of nature of such thinges, by the comparison whereof, the matters of diuine knowledge are manifested vnto vs.

5. And now, if after the voluntary acknowledgment of so many markable Protestantes in this point, any of them would seeke to retyre back, and recall all what they haue sayd, by teaching, that though they grant some passages of Gods word to be hard and difficult, yet those places, being compared with other like sentences &

texts

The Pseudoscripturist. CHAP. 9. 37

texts, receaue from thence a cleare and plaine explication. Yet this refuge of theirs is of no strength; the reason hereof being, because as any one text in Controuersy is doubtful, and capable of diuers constructions, so likewise are the other places and testimonies of Scripture as ambiguous in sense and interpretation, wherwith the sayd text is to be conferred, and by which conference it is to receaue its illustration. And thus we see by experience, that the doubt of any one place of Scripture is often more increased by that meanes (to wit by conference of texts) by the which it was first hoped to haue bene extinguished. And therefore the former English Doctour (g) pronounceth of the weaknes of this answer in this sort: *We confesse, that* ^{(g)!} _{19.} *neither conference of places, nor the consideration of the Antecedentia and consequentia, nor looking into the originalls, are of any force, vnles we find the thinges, which we conceaue to be vnderstood and meant in the places interpreted, to be consonant to the rule of sayth.*

6. And thus much concerning the difficulty of the Scriptures acknowledged by the plaine testimonies & confessions of our aduersaries theselues (though at other times impugning the truth herein) which point we are the lesse to maruell at, if we remember that it proceedeth through his will and permission, who commaunded (h) *the light to* ^(h) _{1. Cor.} *shine out of darknes,* and can cause truth to be confirmed by _{4.} the maintainers of falshood.

The insufficiency of the Scripture, for the determining of points of sayth, discovered by force of Reason.

CHAP. X.

MANY argumētts might be produced from reason, for the confirming of this verity, but I here content my selfe with some few of the chiefeſt. And first, if our aduersaries Position were true, concerning the Scriptures being

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iudge of our fayth, then mult they vnderstand hereby eyther their whole Canon and body of Scriptures taken ioynntly togeather, or els euery particular booke therof, as it is considered by it selfe alone. Not this later, both because it would follow, that if any one booke alone were a competent Iudge of all articles of our fayth, that then all the other parcels of Scripture were superfluous and needles, which were most prophane to imagine; As also in that, euery particular Ghospell, or any such part thereof, doth omit many chiefe articles of our Fayth, without any mention had of them at all; And thus we find that the *Annuntiation*, the *Nativity*, the *Circumcision* of our Lord (besides many other points) are not as much as once touched in *S. Iohns* Ghospell; in like sort neyther doth *S. Mattheu* mention the *Circumcision*, nor *S. Marke* the *Presentation*.

2. Now, our Aduersaries Doctrine herein is no more iustificable, if they will here vnderstand the whole body of all the Canonickall books of Scripture, ioynntly considered together, to be this Iudge (which assertion they for the most part maintaine;) And the reason therof is this; In that diuers Canonickall and vndoubted parcels (euen by the Protestants acknowledgment) of both the old and the new testament, haue bene lost for the space of 1500. yeares, and neuer yet found againe: And therefore it ineuitably followeth, that if all the sacred books of Scripture taken together should be this iudge, and that diuers of them for so many Centuries and ages haue bene, and still are lost; that then during so long a tyme, we neuer enjoyed a sufficient and competent Iudge, and such a one, as was proportionable to that fayth left to vs by the Prophets, Apostles and Euangelists; but in lieu therof we haue had a maimed, imperfect, and defectiue Iudge. Which to affirme, were to impugne Gods care and prouidence, which he beareth towards his Church.

3. Now, that diuers parcels of both the Testaments haue perished, it is most cleare, and our Aduersaries cannot deny it. And first touching the new Testament, it
appea-

The Pseudoscripturist. CHAP. 10. 39

appeareth out of the Epistle to the Colossians, (a) that Saint (a) c. vlt. Paul wrote an Epistle to them of Laodicea, which neyther we nor the auncient Fathers haue proued euer to haue bene extant since the Apostles tyme. In like sort S. Paul may seeme to intimate in his first Epistle to the Corinthians (b) in these words; *Scripti vobis in epistola &c. that before the* (b) cap. 5. *writing of the sayd Epistle, he had written to the another Epistle; and yet we cannot find, that the Church euer had any such Epistle.*

4. Now, it is no lesse cleare, that diuers parts of the old Testament haue bene, and are as yet lost, at least for the sayd former space of tyme. And to omit the testimonies of S. Chrysostome (c) affirming so much, we read in the (c) Hom. 9. books of Kings, (d) that Salomon wrote many Parables in Matth. & hom. 7. in prior. ad Corinth. & verses, which now we haue not; for thus there it is sayd: *Locutus est Salomon tria millia Parabolarum, & fuerunt carmina eius quinque millia*: After the same manner we find (d) 3. Reg. 4. it also registred of Dauid (f) in these words: *Gesta autem Dauid priora & nouissima scripta sunt in libro Samuel Videntis, & in libro Nathan Propheta, atq; in volumine Caiad Videntis*. All (f) Paralip. vlt. which wrytinges here mentioned are neyther at this present, nor haue for many former ages bene extant in Gods Church: So cleare thus we see it is, by the force of this argument, that the Scripture neyther as it is wholly take together, nor seuerally by particular books, can be the iudge for the determining of all doubts offayth.

5. Another reason for the incompetency of the Scripture as Iudge, may be taken from the nature of a iudge (as is elsewhere touched) constituted in euery well gouerned Common wealth. For it is cleare, that euery Iudge first ought to be able of his owne authority to take notice of the Contentions and Controuersies rysing in the state. Secondly, he must haue power by interpreting the law to giue his censure against the party offending. Lastly, he is to compell and force the delinquent to obedience vnder the paine of seuerer punishments. None of which points can be effected, except there be (besides the wrytten law) a visible iudge. Seing then (by applica-
tion

tion of what is here sayd to our present purpose) that the Scripture cannot of it selfe take notice of Controuersies ryling in matters of religion, nor evidently declare to the Litigants the true meaning of such passages, of it self warranting or condemning the points in question; nor finally can constraine the aduerse party to relinquish his errors impugned by the wrytten Word, (as we find by the dayly experience of Heretikes flying to the Scripture as Iudge;) Therefore it is most perspicuous, that the Scripture cannot be erected as a competent Iudge in the decision of articles of fayth among Christians.

6. Neyther is it any satisfiable answer to reply, that God himielfe seeth all Contentions in doubts of fayth, and in some sort by meanes of the Scripture pronounceth his sentence in condemnation of the heresies impugned. This (I say) is not sufficient, and the reason hereof is, because God doth not so evidently deliuer his sentence by the mediation of the Scripture, as the party conuincd therby will acknowledge it for his sentence; And consequently if the question should be, whether the Scripture be the word of God or not, God could not clearly giue his iudgment only by the helpe of Scripture. Therefore it followeth, that we must haue a visible iudge, and such as his finall decrees being once manifested, the party maintaining his errors, will acknowledge them (as they proceed from the Iudge, whether iustly or iniustly) to be clearly and evidently condemned by the sayd iudge, which we see falleth not out in obtruding the Scripture; for it is obserued, that the Anabaptist or any other acknowledged heretike, wil neuer confesse his heresies to be impugned by the Scripture, or himselfe condēned therby.

7. And of the like feeblenes is that other answer of some hereto, who (courteously) do grant, that there may be acknowledged indeed an external publike iudge of all doubts in religion, meaning the generall voice of gods Church; but yet this iudge (teach they) is limited in it definitions, and not absolutely infallible, but only so farre forth, as it treadeth the tract and path of Gods written word,

The Pseudoscripturist. CHAP. IO. 41

word, and which declining from thence, runneth head-long into certaine deuiations, & by-ways of most foule errors.

8. This answer salueth not the doubt: for once grating a true Iudge, it followeth, that this Iudge (though depending of God) is to haue authority in compounding of Controuerfies absolutely infallible. And the reason hereof is this: for if his authority were not infallible, then might it be inferred, (an absurdity little sorting to the sweet prouidence of God) that the whole Church by force of such a delegated authority to it by God himfelfe, might be led into a generall error; since euen moral Philosophy and the light of reason assure vs, that granting a Magistrate (who may erre) to haue publike authority in his censures and decrees, then are the subiectes or inferior persons (who are interessed in the sayd definitions) bound to imbrace those errors. Which if they were not obliged to doe, then should it follow, that the Magistrates state were no better in defining, then the subiects, since they were not bound to stand to the censure of their Iudge, but only when they did know his sentence to be euidently most true; and consequently it might be likewise inferred, that the Magistrate hath no power at all in defining; and yet all Philosophy instructeth vs, that euen in a point doubtfull, where it is not euident the opinion of the Iudge to be clearly false, the persons acknowledging obedience to the Iudge are (in regard of the former reasons) obliged to follow his doubtfull definition, though perhaps erroneous.

9. To the former reason may be adioyned this following (as is also afore touched;) That euen the light of reason teacheth vs, that euery Iudge in any Court of Controuerfies ought to be such, as all contending parties without exception may for the appeasing of their debates, haue easy accessse vnto him. Which accessse is found to be in the Church, but not in the Scripture: from which it vnauoydably followeth, that the Scripture cannot be this iudge, whereunto ech mā is to repaire; but that the church

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may

may be, and is the sayd Iudge. That every man at his pleasure, may come to the Church for resolution of doubts, we see it is euident by the practise of all ages.

10. But on the contrary part, every man that maintaineth different points of fayth, hath not this freedome of coming to the Scripture for decision of his doubts: for first there are diuers Christians, who cannot as much as read the Scripture, much lesse vnderstand it; how can such men then expect to haue their Controuersies touching religion to be determined by the wrytten word alone? And as touching those others who can read, yet is their cause little bettered therby, seing many by their reading of the Scripture, do strangely detort the true sense therof. Yea we may obserue, that diuers Nouellistes of different religions, who are dayly cōuersant in the Scriptures, endeauour euen from the self same passages of it, by their false constructions, to fortify their repugnant Doctrines. And thus though the voyce of the holy Ghost in the wrytten word, and the letter there read be but one, yet through ech mans selfelike expositions, it seemeth to speake, as every man would haue it; by this meanes making the Scripture to be like vnto the tongue of *S. Peter* & other the Apostles, which being but one, was notwithstanding heard in every mans seuerall language.

11. Another argument for the conuincing of this supposed Iudge, may be drawne from the Doctrine of Traditions, which haue euer bene maintayned by the auncient Fathers and the primitiue Church. Which Doctrine if it be true, then may we most consequently deduce from thence, that the Scripture is not to iudge all questions of Fayth, since the Doctrine of vnwrytten Traditions teacheth vs, that all the articles and points of Christian Religion, haue not their expresse prooffe out of the Scriptures; but that some of them are believed only by force of Tradition, and of the continued and vninterrupted practise of Gods Church. To enter into any exact prooffe of this point of Traditions is improper to this place, and would require a reasonable large Treatise alone; and ther-

The Pseudoscripturist. CHAP. 10. 43

therefore I remit the Reader to such Catholike wryters (g) as haue most learnedly handled this, subiect. Only I will here set downe (and consequently proue the sayd Doctrine à posteriori) certayne pointes of Christian Fayth, which haue no cleare and conuincing proofes out of Scriptures, and yet are belieued no lesse by the Protestants themselves, then by vs Catholikes.

12. And first against the Anabaptistes, both the Catholikes, Lutheranes and Caluinistes do belieue, that the baptisme of Infantes is lawfull, and that they are not to be rebaptized after they come to ripenes of age, which point (as D. Field acknowledgeth, terming it a Tradition) can neuer be sufficiently and clearly proued by the Scriptures alone, without the testimony of the practise of the church, and force of Tradition, as appeareth by the testimonies of the auncient Fathers; for we find, that Origen thus speaketh hereof in c. 6. epist. ad Rom. *Ecclesia ab Apostolis traditionem accepit, etiam paruulis baptismum dare.* In like sort Austin l. 10. de Genesi ad literam, c. 23. *Consuetudo matris Ecclesie in baptizando paruulis nequaquam spernenda, & nec ominino credenda est, nisi Apostolica esset Traditio.*

13. D. Bancroft teacheth, that Confirmation is an Apostolicall Tradition, as appeareth in his conference before the King. All we, do belieue that our blessed Lady dyed a Virgin, & do account Heluidius an Heretike for houlding the contrary; and yet no text of Scripture doth confirme it to vs, but rather through misconstruction may seeme to insinuate the contrary in regard of those words: *Non cognouit virum, donec peperit filium suum.*

14. D. Whitguist (h) acknowledgeth, that now, during the tyme of the new Testament, we are to celebrate Easter vpon Sunday (contrary to the custome of the Iewes) a point of such moment euen in the primitiue Church, that the maintainers of the contrary were then reputed for Heretikes, and styled (i) *Quartadecimani*. And yet for this change of obseruing Easterday we haue no warrant from the holy Scriptures, but may say with Tertullian: (k) *quod non prohibetur, vltro permissum est.* D. Couel in his booke of ex-

(g) Hofme
in 4. l. ad-
uers. Pro-
legomena
Brentij.
Peregrinus
initio ope-
ris sui de
Traditio-
nib. Ros-
sens, Ca-
nisius, Bel-
larmin. be-
câ fides many
others.

(h) In his
defense.

pag. 539.

(i) Epiph.
haeres. 30.
Aug. hæ-
res. 29.

Tertul. de
prescript.

(k) De co-
rona mili-
tis.

44 The Pseudoscripturist. PART. I.

amination teacheth the word *Archbishop* to be a *Tradition*. *M. Hooker in his Eccles. polic. sect. 7. p. 118.* in generall defendeth the Doctrine of *Traditions*, and answereth diuers testimonies out of the Fathers alledged by *Carthwright*, and others.

15. Againe both Catholikes and Protestantes doe belieue, that there are certaine diuine wrytinges, which are the true and vndoubted word of God, and first penned by the holy Prophets, Apostles, and Euangelistes: Yet we cannot conuincingly and demonstratiuely proue so much out of the Scriptures themselues; which point since it includeth within it selfe by necessary illation this question of the Scriptures being Iudge, it shalbe more fully discuffed in the Chapter following. Now of this poynt, as also of the former, belieued without the wryten word warranting them, we may say: *Harum (*) disciplinarum Traditio tibi prætenditur auctrix, Consuetudo confirmatrix, & Fides obseruatrix.*

(*)Tertull.
de corona
militis.

16. The last argument heere vrged for the refelling of our aduersaries Doctrine herein, may be taken from the practise of both the auncient & moderne heretickes, who euer for the warranting of their heresies (heresies I meane euen in the iudgment of our aduersaries) haue euer fled to the Scriptures, and haue most seriously taught, (therby to auoyde the authority of the Church) that the Scriptures alone ought to Iudge & defyne al doubtles of Fayth whatsoever. And therefore to the end, that the reader may see, what wicked heresies haue bene profeminated, and haue sprung from this so false and hereticall a principle, I will exemplify this one point somewhat at large in a Chapter following, there shewing how many diuelish heresies haue bene countenanced by their Patrones, with the misapplied testimonies and authorities of the holy Scriptures; which abuse of the Scriptures well sheweth, that the Doctrine hereof neuer proceeded from God; (1) *Quid diuinum non bonum? quid bonum non diuinum?*

(1)Tertull.
de fuga in
persecut.

The Pseudoscripturist. CHAP. II. 64

*That it cannot be determined to vs by Scripture,
that there is any Scripture, or Gods word
at all.*

CHAP. XI.

FOR the more particuler handling of this poynt, I am to demandaund of our aduersaries these three things following, which are (as it were) the three steps, wherby we ryse to the graduall difficulties of this question heere intreated of. First, how they can proue out of Scripture the particuler Ghospell of *S. Marke*, or of any Euangelist, to be the same, without all corruption, which the sayd *Marke*, or the other did wryte? considering that it is granted, euen by our aduersaries, that diuers parcels of the Scriptures haue bene fouly corrupted and mangled by the Additions, Translations, and other such like deprauations of the auncient heretikes. Secondly, if it be granted them, that any one Ghospell, or other part of Scripture, is the very same vntoucht and vndefiled, as the author therof did first wryte it; yet if we should demand of them, how the Scripture can assure and determine this poynt, to wit, that such a Ghospell (as for example that of *S. Marke*) is true and Canonickall Scripture, and yet that the obruded Ghospell of *S. Thomas* is a false & prophane wryting, since both these Ghospells haue indifferently in the beginning their seuerall prefixed titles, the one but of an Euangelist, & yet accepted, the other euen of an Apostle, but reiecte; what could they say? Thirdly if it were agreed vpon, which were the particular books, which make vp the Canon of Scripture, yet if any prophane Atheist should arriue to that height of impiety, as to deny flatly, that there were any such diuine wrytinges at all, as to be counted Gods sacred word or Scripture; how could our Aduersaries

ries conuince him herein by the Scripture it selfe? It were idle for them to reply, that the Scripture telleth him, that the bookes of the Prophets and the Apostles are diuine wrytinges, since the *Atheist* would not belieue the Scripture so saying, vntill it were proued to him (which cannot be out of the Scripture) that this Scripture (affirming so much) is Scripture, that is, a diuine, supernaturall and sacred wryting; no more then at this present, we Christians belieue that the Iewes *Thalmud* is diuine Scripture, though it be countenaced with the title of Gods vndoubted word.

2. This poynt so presseth our Aduersaries, that diuers of them (& such as are of no meane ranke) haue bene forced to confesse, that it cannot be proued out of Scripture, that there is any Scripture at all; neyther that this Ghospell is true, that forged; nor lastly that we now enioy any one, or other parcell of Scripture, free from all manner of corruption, and as the Prophet, Euangelist, or Apostle, guided by the holy Ghost, did first pen it. Hence it is that *Cheninitius* (a) & *Brentius* (b) do teach, that this one sole vnwrytten Tradition remaineth in the Church of God: to wit, that there are certaine diuine wrytings or Scriptures. But *Hooker* (c) intreating of this poynt, passeth on further, and iumpeth with vs in the reason thereof, for thus he sayth: *Of thinges necessary, the very chiefest is, to know what bookes we are bound to esteeme holy, which poynt is confessed impossible for the Scripture it selfe to teach.* And then afterwarde he warranteth his Doctrine with this reason: *For if any bookes of Scripture did giue testimony vnto all, yet still that Scripture, which giueth credit vnto the rest, would require another Scripture to giue credit vnto it: neyther could we euer come to any pause, wheron to rest our assurance this way; so that vnles besides Scripture, there were something, which might assure vs that we do well, we could not thinke we do well, no not in being assured, that Scripture is a sacred and holy rule of welldoing.* So farre we see this learned Protestant (whose calamity is the more to be deplored, in that retayning diuers Catholike grounds, he forbare to build a fayth answere able therto)

(a) Exam^o
Concil.
Trident.
intreating
of Tradition.

(b) In pro-
legomenis.

(c) In his
treatise of
Ecclesiasti-
call policy.

The Pseudoscripturist. CHAP. II. 47

thereto) was from making the Scripture to be the sole iudge and vmpier of all articles of Fayth, since by his Doctrin the Scripture could not determine out of it selfe, that there is any Scripture at all, which is the Basis, or foundation of the rest, by our aduersaries owne assertions.

3. Others of our aduersaries, who will not acknowledge the truth in this point, labour to salve the matter with diuers weake and insufficient answeres. And first we find that *Caluin* (d) sayth : *That the true and holy* (d) *l. 1. In-Scriptures are discerned from the false and prophane, with the same sit. c. 7. §. facility that light is discerned from darknes, and sweetnes from bit- 1. & 2. ternes.* Which answer if it were true, how came it to passe then, that *Luther* reiecteth the Epistle of *S. Iames*, which *Caluin* himselfe reuerenceth as Apostolicall, both of them being able to discern the materiall light from darknes & the sweet from sower?

4. The same *Caluin*, whom our more moderne Sectaries in most points do follow, as beasts follow the first of their heard, affirmeth also: *That the maiesty & voyce of God doth so present it self to vs in the sacred Scriptures, as that it secureth vs of the infallible truth therof.* Against which, first I vrge, that the Maiesty & voyce of God speaking in the Scripture is not distinguished frō the Scripture it self, but is the same; euē as the Cōmandemēt of a Prince expressed in his law, is the same which his law is. Secōdly, that we cānot be assured, whether this representation of the Maiesty, voyce, or authority of God speaking in the Scriptures, be but a meere illusion of the diuell, or some vehement apprehension of our owne phansy; which may well be doubted of, considering that all our aduersaries will auouch (no doubt) the Maiesty of God in those bookes, which they acknowledge for diuine Scripture; and yet we see by the example aboue, that one of them seemes to find the authority and Maiesty of God in such a booke, which himselfe acknowledgeth, the which another of his brethren for want of the same Maiesty vtterly reiecteth. Againe, let our aduersaries yield some sufficient reason (if they can) to assure vs, that there appeareth a greater Maiesty of God in those bookes

books of Scripture, which they all ioyntly acknowledge for Canonically, then in those others, which the Catholikes do receaue, and themselves reiect.

(e) *Inst. 1.
c. 7. §. 5.*

5. Others (among whome is also *Caluin* (e) for he is most various and irresolute in saluing this difficulty) to answer the former doubt, come finally to this point (which indeed is the Center of all their answers) to wit, that God giueth to the elect and faythfull that inspiration or illumination of spirit, as that therby, they are made able to discern, which is the true word of God, & which is forged, & adulterated; & consequētly that they are assured, that there are certaine diuine wrytings left to his Church: And thus they flye to the priuate spirit already refuted. To this tenour *D. Field* (f) thus sayth: *After we are enlightened by the spirit, we do no longer trust eyther our owne iudgment, or the iudgment of other men, that the Scriptures are of God, but aboue all certainty of humane iudgment we do certainly resolute, as if in them we saw the Maiesty and glory of God.* Thus we see, how our aduersaries not resting themselves vpon any firme resolution, but replying now this, now that, and so running in and out, are most farre from satisfying the difficulty here propounded, with these their Meandrian, and wynding euasions.

(f) *l. 4. c. 8.*

6. Now, the weakenes of this last answer is discovered seuerall wayes, and first (besides all those reasons and arguments aboue vrged in refutation of the priuate spirit) in that, if they be demanded to proue, how they are assured of this supernaturall illumination, they endeavour to proue it out of the Scriptures; since they cannot say, it is beleued for it selfe, seing it then would follow (contrary to their owne ground) that something is to be beleued, which hath not his prooffe in Scripture. And if againe they be required to proue, that there are Scriptures, they alledge for proof therof this their illumination: which kind of reasoning euery yong Logitian knoweth to be a vitious circulation; since both these seuerall pointes (to wit the certainty of the Scriptures, and the certainty of their illumination) may be questioned
doubt.

The Pseudoscripturist. CHAP. II. 49

doubted of alike by them, with whome they are to deale. Secondly, the former answere is insufficient, in that this their supernaturall inspiration (wherby they discern the Scriptures) is nothing els but an Act of Fayth, and as it seemes, is so acknowledged to be by D. Field(g), who calleth it: *A potentiall habilitie, the light of diuine vnderstanding, and the light of grace*; all which things are included in Fayth: and therefore our Aduersaries do generally teach, that the illumination of this spirit belongeth to all the faythfull. Now we know that it is their owne ground and principle, that Fayth ryseth only out of the Scriptures.

(g) lib. 4.
cap. 13.

7. These two things then being thus, by the Protestantes assertions (to wit, that this illumination is an act of Fayth, and that Fayth proceedeth only from the Scriptures) I see not, that it can be possibly conceaued, how this their illumination of Faith, which is later, both *tempore & natura*, then the Scriptures, as proceeding (by their Doctrine) from reading and giuing credit to the said Scriptures, should be the meanes and guide to direct them in discerning, that there is any Scripture at all, or which is the true word of God, and which Apocryphall, and prophane; since they ought to haue this illumination, before they begin to censure & iudge of the Scriptures. And thus far concerning this question, whether the Scripture is able to proue, that there is Scripture. And since it cannot, it consequently followeth, that it cannot be the iudge of our fayth, in that (besides it is an Article of our Fayth, that there is Scripture) it is not able to proue that from which (by our Aduersaries Doctrine) all the rest is deryued.

G

CHAP.

*That Heresies in all ages haue bene mayntained
by the supposed warrant of Scripture.*

CHAP. XII.

NATURE (the seale of Almighty God impressed in these Elementary bodies) is not only indued with a generatiue power, thereby to eternize or perpetuate herselfe; but hath withall this annexed priuiledge; to wit, that euery indiuiduall body which is produced, beareth a great resemblance, as we see both in man, and other creatures (if so the secondary causes be not found defectiue) to that body, by the which it was begotten. And this secret or mystery of producing the like to it selfe, is extended euen to arts and sciences; hence it proceedeth, that in Logike (the artificiall refiner of reason) true Propositions euer beget true Conclusions, and out of false premises result false and erroneous illations. Neyther doth this ground rest heere, but passeth further, it being in like sort iustificable in all generall Axiomes and principles, which are the *Basis*, or foundation of any Doctrine; which Principles being true, good, and expedient, then must all that, which as necessary effectes are ingendred therby, be of the same nature. But if they be false, wicked and pernicious, the rest then, which is builded therupon, participateth of the same quality. So as to take a *Synopsis*, or view in generall of the state or nature of such grounds and principles, it shalbe sufficient (without recurring particularly to them) only to rest in the speculation of such propositions & other poynts of Doctrine, which thence do descend, and are (as it were) propagated by them.

2. Now then it being thus, that we are able to glasse the Fathers look in the childe face, the premises in the conclusion, and the causes in the effectes; I doubt not, but who-
focuer

The Pseudoscripturist. CHAP. 12. 51

foeuer will call to mynd some few of those blasphemous and wicked heresies, which haue bene ingendred, hatched, and nourished by this Principle and ground: That the Scripture interpreted by the priuate spirit, is the true and sole iudge of Controuerfies; will at length haue iust reason to pronounce, that the sayd heresies are the deformed and prodigious brood of so vgly and monstrous a parent, since there was neuer yet any heresy but it could support it selfe for the tyme, by misconstruction of Scripture. And therefore no maruel if euery Sectary did so much couet to make his refuge to Gods sacred word: Hoping that in this sort (by disclaiming from all other proofes whatsoeuer) he was able so to varnish ouer his heresies, with some misapplyed and forced texts therof, as that to a credulous and mistaking eye, the grayne of them should appeare most faire, specious and regardable.

3. But let vs particularize this point in some few examples: who knoweth not that the *Arians* (a) who laboured to ouerthrow in effect the whole frame and *Systema* of Christian Religio, by teaching that Christ was not God, did with this their blasphemy inuade, and ouerrunne whole countries, through the supposed warrant of many texts of the holy Scriptures, themselves still perverting the sense therof? He that doubteth of this, let him consider the texts heere (b) noted in the margent which they (among many other like places) alledged. So shal he grant that these heretikes pressed Scripture against him, who is the authour of Scripture. In like sort *Eutiches* (c) who taught, that our Sauour had but a phantasticall and imputatiue body, through the conuersion of his diuinity into his flesh, was not altogether deprived of all proofes through his misconstruction of Gods (d) word. Nestorius (e) the former heretikes diametricall enemy in Doctrine (so easy it is for this priuate spirit, by misconstruction, to extract both fire and water, from one and the same word

(a) *Tesse Epiphani. haeres. 69.*
(b) *Pater maior me est. Ioan. 14. & 18. Descendi de caelo, non ut faciam voluntatem meam, sed eius qui misit me. Ioan. 6. ut agnoscat te solum verum Deum, & quem misisti Iesum Christum Ioan. 17. Nobis enim unus est Deus Pater. 1. Cor. 18. vnde etiam 1. Cor. c. 15. & 1. Tim. 2. & Act. 17.*
(c) *Apud Leonem epist. Flavianus, & epist. Leonis 97.*
(d) *Verbum caro factum est. Ioan. 1.*

G 2

As after the same phrase we read, *Aqua vinum facta est. Ioan. 2.* wherein we find the water to be made wine by a true conuersion of the one into the other. (e) *Eugrius l. 1. c. 2. & Theodoret. l. 4. haeret. fabularum prope finem.*

(f) In *fimi- litudinem hominum factus, & habitu inuentus ut homo. Pbi.* of God) so deuided Iesus from Christ, as that he affirmed Iesus to be only pure man, and him who was borne of the blessed Virgin, and suffred death, but Christ to be the Son of God. This man neyther wanted diuers passages (f) of holy Scripture interpreted by his owne spirit, for the en- amiling of this his execrable blasphemy.

2. *Est sine matre, sine genealogia. Heb. 7. Where Christ is thus descri- bed.* 4. *Wicliffe* (g) and *Husse* (h) to the great preiudice of secular Princes, taught that temporal Magistrats commit- ting any mortall sinne, did, *ipso facto*, cease to be Magi- strates, and being in that state, might be deposed by their subiectes. Which false and wicked Doctrine they were not affraid to confirme with certaine vsurped testimonies of Gods word. The (i) *Waldenses* (*Luthers Prodomi*, and pre- cursors) & the *Anabaptistes* (k) would not brooke, that chri- stian Magistrates should make any lawes, eyther to pu- nish the wicked, or to appeale to any court of iustice for redressing of wrongs; affirming, that such proceeding did take away all Christian liberty: and these fellowes made in like sort the holy Scriptures (l) their sanctuary: So dā- gerously they erred herein, through a vitious affectatiō of ouermuch patience and innocency. These (loe) & such like, are the adulterate offspring (of which I spake afore) ingendred and brought forth by that former principle of the Scriptures sole Iudge; sucking from the same ground (*tanquam ex traduce*) all that falshood and impiery, which is found in them. In which poynt, we see, how sollici- tous and carefull the chiefe Patrones thereof were (as it were) to legitimate them, with so many detorsions and mis- forme of

God. (g) *Thomas VValdens. l. 2. Doctrin. Fidei. c. 81.* (h) as appeareth out of the Councell of Constance, sessione 15. (i) *Ipsi regnauerunt & non ex me principes extiterunt, & non cognoui: argentum & aurum suum fecerunt sibi idola, ut interimerēt. Osee 8. Regnū à gente in gentem transfertur propter iniustitias. Eccles. 18.* (k) They are charged here with euen by *Caluin lib. 4. Institut. 2. 20.* (l) *Si quis voluerit tecum iudicio contendere, & tunicam tuam tollere, da ei & pallium. Math. 5. Delictum est in vobis, quod iudicia habebitis inter nos, cur non magis fraudem patimini? quare non magis iniuriam accipitis? 1. Cor. 6. Dicitur est anti- quis, oculum pro oculo, dentem pro dente; ego autem dico vobis non resistere malo. Math. 5. Omnes qui acceperint gladium, gladio peribunt. Math. 26. Si quis te percu- cesserit in vnā maxillā, præbe ei & alterā. Math. 5.*

The Pseudoscripturist. CHAP. 12. 53

misapplied testimonies of Gods sacred writ. Thus haue the Scriptures (through the want of the true sense) occasioned heresies, as the Sunne through absence of it heat, may be sayd to be the cause of cold; which heresies, according to Tertullian (m) *dum sunt, habent posse, & dum possunt, habent esse.* (m) *Tertul. de Pudicitia.*

6. And heere now I would demaund of our Aduersaries, who acknowledge (at least in wordes) all the former opinions for damnable heresies, what prerogative and priuiledge themselves may take, whiles they make their sole recourse to the Scriptures, as the supreme Iudge, in defence of their late appearing fayth, which the former Heretikes may not with the like freedome, and with as iust shew of reason challenge to themselves? Wil they obiekt to the former heretiks want of Scripture for prooffe of their Doctrine? We haue seene, how luxuriant and ryotous (as it were) they shewed to be in alledging the same for the better dogmatizing of their errours; in so much, that for iustifying of some of their heresies (if we respect not the sense, but the number) they were able euen to vye text for text against the orthodoxall Doctrine. Will they say, they were ignorant in the primitiue tongues, and vsed not conference of Scripture; the two acknowledged meanes conducing to the true vnderstanding therof? Concerning the first, diuers of them had some of the tongues euen from their cradle; and as for the other, they were so studious and painfull therein, as that they spent a great part of their life in diligent searching, comparing, and applying of seuerall passages of the Scripture.

6. To conclude, will they reply, that notwithstanding all this, they wanted true humility and prayer, which (they say) with the former conditions are (as it were) the *Media* wherein the *Species* of the high mysteries of fayth are multiplied, before they can enter into the eye of our vnderstanding, and consequently enioyed not this reuealing spirit, wherof themselves are assured? they would, if in their life time, they had ben accused her-

in haue laboured to haue quyt themselues (as well as our Sectaries do in these tymes) from that imputation , and would, as fully charge all other with the like wants, who should interpret the former alledged texts diuersly from their constructions, and did no doubt, as boldly, when they were liuing, vaunt of the certainty and infallibility of their spirit, as any of our Protestants can do at this present. Seing then, that our Aduersaries, as flying to the Scriptures alone, can alledge nothing in their owne behalfe, for the patronizing of their *Caluinian* fayth, but that the former recorded Heretiks actually did, & might, as well, and as truly apply vnto themselues, for the defence of their impieties : It may therefore be delivered as a most certaine and infallible Position, that it is impossible, and repugnant no lesse to the prouidence of God, then to naturall reason it selfe; that truth of fayth and religiō (the which the Protestants professe to mayntaine) should be seated vpon those grounds (and only those grounds) which euery heresy may with the like reason and probability indifferently assume to it selfe.

7. Adde hereto, as a resultancy out of the whole contents of this Chapter, that seeing (as we haue shewed) it is the proper Scene of the Heretikes, euer to flye to the Scripture (vnder the wings therof to shrowd their wicked Doctrines) that therefore by the Scripture they are not sufficiently condemned, and consequētly that the Scripture is not the proper iudge of Controuersies: since no man, that this guilty of any fault, doth willingly appeale to that iudge, still remayning in his former sentence, by whome he was afore clearly and euidently conuicted.

The Pseudoscripturist. CHAP. 13. 55

That our Aduersaries do confesse it to be the custome of Heretikes to flye to the Scripture alone: and that therfore diuers of them do appeale to the Church, as Iudge.

CAAP. XIII.

BV T to end this poynt touching the custome of Heretikes in flyeing only to Scripture, I should two things worthy to be presented to the consideration of the discreet Reader; both which shalbe proued from the frequent acknowledgements of our Aduersaries: first, that not only experience warranteth (as appeareth aboue from so many exemplified heretikes) but also that our Aduersaries themselues ingeniously acknowledge, that it is the custome of heretikes euer the flye to the Scripture, for the patronizing of their heresies. Secondly, that diuers of our learned Aduersaries do absolutely abandō this course of making sole refuge to the Scripture, as houlding it a course full of vncertainty, and not able to affoord any secure and warrantable determining, or ending of Controuersies. And touching the first (to omit the like censure of old Vincentius (a) Lyrinensis (who liued 13. hundred yeares since) giuen against the custome of the heretikes of his tyme, and to restraine our selues to our English Aduersaries) we find, that D. Bancroft (b) chargeth Cartwright to seeme to defend his errors by the supposed warrant of only Scripture, and within the same proceeding this Doctrine includeth euen Beza (c).

2. M. Hooker speaking of the Anabaptistes, thus wrytes of them: The booke of God they (viz. the Anabaptists) for the most part so admired, that other disputation against their opinions, then only by allegation of Scripture, they would not heare.

(b) In his In suruey cap.

27. (c) Ibidem pag. 219. (d) In his Ecclesiast. policy in the preface.

(a) Lib. aduers. heres. printed Lugduni. 1572. Fortasse aliquis interroget an Hæretici diuini Scripturæ testimonijs utantur? utuntur planè & vehemēter quidem: nihil vnquā pene de suo proferant, quod non etiā Scripturæ verbū adunbrare conentur, sed tanto magis cauendi & pertimiscendi sunt.

(e) In their
Apology
printed
1604. pag.
103.

In like sort the Brownistes (e) of Amsterdam, being confessed heretikes, wryting against D. Bilson, professe to flye in their disputes only to Scripture. Finally the Authour of the Treatise intituled: *A brieſe anſwere to certaine obiections against the deſcenſion of Chriſt into hell*, printed at Oxford by Ioseph Barnes, reprehendeth his Aduersary Protestant, in these words: *Where you ſay, you muſt build your ſayth on the word of faith, tying vs to Scripture only; you giue iuſt occaſion to thinke, that you neyther haue the auncient Fathers of Chriſts Church, nor their ſonnes ſucceeding them, agreeing with you in this point.*

(f) In his
preface to
his booke
of Eccle-
ſiaſt. policy.
(g) In his
reuiſion of
his exami-
nation of
D. Kelli-
ſons ſur-
uey printed
1506. pag.
41.

3. Now as touching the ſecond poynt, it is euident, that Beza himſelfe is produced by Hooker (f) (as weary of the former courſe, begetting nothing but vncertainty) to abandon all tryall by Scripture only, and to ſubmit himſelfe to a lawfull aſſembly or Councell. D. Sutcliffe, (g) as not allowing triall by Scripture only, thus wryteth: *It is falſe, that we will admit no iudge, but Scripture, for we appeale ſtill to a lawfull generall Councell.*

(h) lib. 2.
Eccleſ. 10.
lic. ſect.
4. p. 161.

4. M. Hooker in his foreſayd preface of his former booke ſpeaking of diſputation and tryall by Scripture only, thus diſcourſeth: *What ſucceſſe God may giue to any ſuch confereuce or diſputation, we cannot tell; but we are ſure of this: that nature, Scripture, and experience haue all taught the world to ſeeke (for the ending of Contentions) to ſubmit it ſelfe vnto ſome iudiciall and definitiue ſentence. And the ſame learned Proteſtant (as is elſe where alledged) ſhewing, that the Scripture (which one queſtion potentially contayneth within it ſelfe all other queſtions) cannot iudge, which is Scripture, thus wryteth: (h) It is not the word of God, which can aſſure vs, that we do well to thinke it is the word &c.* This very poynt of acknowledging another Iudge, then the only Scripture, is taught by D. Bancroft in his ſermon preached 8. Feb. anno 1588. The ſame alſo is maintained by D. Conel in his modeſt examination p. 108. and by D. Field in his treatiſe of the Church in the epiſtle Dedicatory to the Archbiſhop, who, giuing a reaſon of this his Doctrine, thus wryteth: *For ſeeing the Controuerſies of religion in our tyme are growne ſo many in number, and in nature ſo intricate, that few haue*
tyme

The Pseudoscripturist. CHAP. 13. 57

time and leasure, strength and vnderstanding to examine them: What remaineth for men desirous of satisfaction in thinges of such consequence, but diligently to search out, which among all the Societies of men in the world is that blessed company of holy ones, that houshold of fayth, that spouse of Christ, and Church of the liuing God, which is the pillar and ground of truth, that so they may embrace her communion, follow her directions, and rest in her iudgments? So Catholike like we see this Doctour speaketh in this one Controuersy wheron all the rest depend, and so earnestly he defendeth it with strength of reason. But to end this point: if these acknowledgments of so many of our learned Aduersaries proceed from their settled iudgments therein, then haue we the poynt controuerted granted by them, who should oppugne it. Yf calumniouly they admit this Doctrine of the Churches Soueraingty in matters of lesser moment, with intention to restrayne it only to such, and deny it in greater and more weighty Controuersies; then are they truly interested in the words of an auncient Father: (i) *Affectauit diabolus aliquando veritatem defendendo concutere.*

6. Now the reason, why the Scripture alone (though in it selfe it be most reuerend, certaine, and infallible) doth occasion such vncertainty in the decyding of Controuersies, is no lesse fully acknowledged by our learned Aduersaries: For since it is not the shew, but the sense of the word, (as Doctour Reynolds (k) acknowledgeth) that must decyde Controuersies; and seing the Scripture immediatly of it selfe performeth not the same; as not hauing *uiam vocem* (as D. Whitaker (l) confesseth) wherwith it speaketh, but by the help of certaine meanes on our part to be obserued: And seing, that the meanes are these following, to wit: the reading of the Scriptures, the Conference of places, the weighing of Circumstances of the text, their skill in tongues, their diligence, prayer, and the like; furthermore seing as these are generally acknowledged by our Sectaries (m) to be the ordinary meanes, so are they confessed by others of our most learned aduersaries, to be but humane, and most subiect to error and mistaking, as appeareth euen by the example of

(i) Tertul,
contra
Praxeam.

(k) In his
conference
with Hart.
p. 63.

(l) De sacra
Scriptura

p. 221.

(m) So
teacheth

D. Rey-
nolds in

his Cnfe-
rence p. 81.

& sequen-
tibus.

And D.
Whita-
ker Con-

trou. 1. q.

3. c. 11. &
9. s. c. 10.

H

many

58 *The Pseudoscripturist.* PART. I.

(n) *Vbi*
taker *vbi*
supra.

many Protestants, who though vsing the former sayd meanes, haue yet most fouly erred (euen in the iudgment of their owne brethren) in the interpreting of Scripture: Therefore from hence it necessarily followeth, that all priuate interpretation of Scripture proceeding from these meanes, is most ambiguous and vncertaine. But to conclude this poynt, I will heere set downe D. *Whitakers* (n) inference or collection in his owne words, drawne frō the former premises: thus then he argueth: *Looke what the meanes* (speaking of interpreting the Scripture) *are, such of necessity must the interpretation be; but the meanes of interpreting obscure places of Scripture, are vncertaine, doubtfull and ambiguous; therefore it cannot otherwise be, but the interpretation must be vncertaine: And if vncertaine, then may it be false.* Thus far the former Doctour, which shall serue for the closure of this poynt, and likewise of the first part of this Treatise.

THE



T H E
S E C O N D
P A R T.

*That Protestants cannot agree, which Bookes be
Scripture, and which are not.*

CHAP. I.

IN the former part it being proued, that the Scripture is not the Iudge of Controversies, by reason of the diuers arguments there alledged: It now followeth heere to be declared, that if for the tyme we should grant *ex hypothesi*, that the Scripture (as it is absolutely considered in it selfe) were this only and true iudge, yet our Aduersaries, of all sorts of Christians euer being, are most exempted from pretending it for iudge, and this for three speciall considerations.

2. First, because they do not agree among theselues which seuerall books ordinarily contained within the printed volume of the Bible, are Scripture, and which

are not . Secondly, in that they do not acknowledge any original copy now extant to be true and incorrupted only of such bookes, as they all ioyntly receaue for Scripture; as also in that they condemne all Translations of confessed Scripture (as false and erroneous) eyther into Greeke, Latin, or English. Thirdly, because the confessed and incorrupted Scripture more clearly maketh for the Catholikes, then for our Aduersaries, if we insist eyther in the perspicuity of the letter, or in the expositions of the Fathers, or in the implicite iudgments of our Aduersaries themselves . Which three poynts , being iustified and made good (the prooffe wherof shall be the subiect of this Part) it cannot be conceaued, how they should defend (with any aduantage to themselves) the Scripture to be this Iudge.

3. And intending to begin with their dissensions in acknowledging or reiecting certaine bookes of Scripture; we are first particularly and attentiuely to obserue, that wheras all Controuersies of fayth are to be determined (as our Aduersaries should) by the Canonickall Scripture, which is the only written word of God : And seing they are at endles stryfe one with another, which is this Scripture; one acknowledging such and such bookes to be this sacred word, which another disanoneth as apocryphall and prophane : Therefore they in no sort can pretend the Scripture to be the iudge of Controuersies, as not being yet resolued amongst themselves, which those bookes be that are to be counted within the body and Canon of holy Scripture; and consequently not agreed with theselues, which is this iudge . For except this last poynt be first acknowledged on al sides, it followeth, that if a Lutheran against a Calvinist, or one Calvinist against another, do vrge a place or text of such a booke, which the one acknowledgeth to be Scripture, the other condemning it; the vrging of such a place can be of no force for the iudging of the question controuerted; since it wilbe replied, that the Canonickall and true Scripture alone is to defyne all doubts of fayth ; but that booke, out of which such places

The Pseudoscripturist. CHAP. I. 61

places and texts are alledged, is no part of Gods wrytten word, and therefore is not of authority for prooffe of any poynt.

4. Now that our Aduersaries cannot agree hitherto what bookes are true Scripture, and what are not, it will appeare most euidently euen out of their owne wrytinges. And first to begin with their disagreements in opinion touching the bookes of the old Testamēt; in which poynt I will speake nothing of certaine parts of *Daniel*, & of *Ester*, neyther of the bookes of *Toby*, *Iudith*, of the booke of *Wisedome*, *Ecclesiasticus*, and the *Machabees*; since our Aduersaries with a full and ioynnt consent haue thrust al these out of the Canon of the Bible (though if they be to deale with Catholikes, and will needes haue the Scripture only to iudge of all questions, they ought to acknowledge al those bookes to be parcell of Scripture, which the Catholikes do take for Scripture:) But I will restraine my selfe only to such, the which some of them do reuerence as Canonically, and others reiect as Apocryphall; from whence it followeth (as I sayd before) that, they disagreeing among themselues, what bookes are parts of the holy Scripture, and consequently of their supposed iudge, cannot with any shew of reason, maintaine, that the Scripture ought to determine (at least among them) al doubts of Religion whatsoever.

5. First then the booke of *Iob*, though it be acknowledged and receaued by most of the Calvinistes both here in England and other Countries, yet *Luther* (a) sayth plainly, that he doth not believe all those things, which are reported therein. Nay he proceedeth so far, as that he is not ashamed to affirme: (b) *That the argument therof is a meere fiction, inuented only for the setting downe of a true and liuely example of patience.*

6. In like sort (or rather a more scoffing manner) he sayth (c), (to debase therby the authority of the wryter) that the booke intituled *Ecclesiastes*, seemes to him, to ryde without spurrs or bootes, only with bare stockings, though the sayd booke is generally acknowledged by the Caluini-

(a) *In Conuincialibus ser. titul. de Patriarchis & Prophetis.*

(b) *Ibidem titul. de libris Veteris & noui Testam.*

(c) *Ibidem titul. de lib. Veteris & noui Testam.*

ites: With such scurrilous insolency Heresy is euer accustomed to vent it selfe forth, against Gods sacred word and truth.

7. The booke of the *Canticles*, which is the true portraiture or delineatiō of the church, or according to some, of our blessed Lady, or after others, of a perfect soule not contaminated or defyled with the pitch of mortall sin:

(d) *Castal.* This booke *Castalio* (d) defends to containe only matter of sensuall or wanton loue; and for the same he is deeply charged and reprehended, euen by *Beza* (e) himselfe.

(e) *Beza* as Apocryphall by *Caluin* and *Chemnitius*, (g) though acknowledged for Canonically by most of our other Aduersaries; which to be true, appeareth in that we do not find in their wrytinges (and the same may be sayd for the acknowledgment of the former bookes condemned by some others of their brethren) that it was reiectet by them.

(g) *In Ex.* And thus much concerning the parcells of the old Testament. Now if we will cast our eyes vpon our Aduersaries behauiour towards the new Testament, we shall find their disagreements therein no lesse (if not greater) then they were in their approbation or condemnation of the bookes of the old Testament.

9. And first touching the Euangelistes, we read that *Luther*, (h) as soone as he became a Protestant (so instantly doth the forsaking of Gods holy word accompany the forsaking of his holy Church) of our foure Ghospells would at one blow cut away three; affirming that the Ghospell of *S. Iohn* is the only fayre and true Ghospell, and by infinite degrees to be preferred before the other three; adding withall, that the generall opinion of the being of the foure Gospels is to be abolished; potesting further, that himselfe giueth more reuerence and respect to the Epistles of *Saint Paul* and *Peter*, then to the other three Euangelistes. Wherby we may clearly see, that he condemneth the exposition of al Antiquity, interpreting that the foure Euangelistes were figured in the foure beasts shewed to (i) *S. Iohn*. *Luther* (k) also reiecteth the

Epi-

The Pseudoscripturist. CHAP. I. 63

Epistle to the Hebrews, affirming it, neyther to be *Saint Pauls*, nor any of the Apostles, since it contayneth (sayth he) certaine things contrary to the Apostolical Doctrine.

With *Luther* in condemning this Epistle do agree *Brentius*, (l) *Chemnitius*, (m) and the *Magdeburgenses* (n): Yet *Caluin*, (o) acknowledgeth it to be a true Apostolical Epistle, and condemneth the Lutheranes for reiecting of it. In like sort it is receaued by the Caluinist Ministers (p) for Canonically in one of their publike Confessions, as also by the present Church of England.

10. The epistle of *S. Iames* is denyed to be Canonically by *Luther*, (q) who sayth, that it is *straminea epistola*, an epistle of straw, and unworthy altogether an Apostolical spirit. In like sort it is condemned by *Brentius*, *Chemnitius*, and the *Magdeburgenses*, as appeareth out of the places of their writings alledged afore. For the disproof of the Epistle to the Hebrews, *Erasmus* (for the Catholikes do disclaime from him, as any of theirs) sayth of this Epistle, that it doth not tast of any Apostolical grauity. Yet *Caluin*, and the Church of England acknowledge it as a parcell of Canonically Scripture.

11. Doth not (r) *Luther*, *Brentius*, *Chemnitius*, and the *Centuristes* in the places aboue alledged condemne in like manner the Epistle of *Iude*, and the second Epistle of *Peter*? and of the second and third of *Iohn*, rested they not doubtfull? And *Erasmus* (s) sayth plainly, that the second and third Epistle of *Iohn* are not be taken, as his Epistles, but as written by some other man. Neuertheles *Caluin* receaueth all the sayd Epistles, and the Caluinist ministers, as appeareth in their foresaid Confession (t). So doth also the Church of England: Of whose acknowledgment of all the former bookes condemned by *Luther*, see the Bible printed anno 1595. and also the last edition.

12. To conclude, to come to the Apocalips (which *Dionysius* (u) doth call *arcanam & mysticam visionem dilecti discipuli*: The secret and mysticall vision of the beloued disciple of our Lord, *Luther* (x) professeth openly, that he doth not acknowledge this booke to be cyther Propheticall or Apostolically

(l) Confess.

(m) Exam.

(n) Vistemb.

(o) berg. c. de

sacra Scrip

tura.

(m) Ex-

am. 4 sess.

Concil.

Trident.

(n) Contr. l.

c. 4. col.

55.

(o) Instit.

impressa

anno 1554.

c. 8. §.

216.

(p) Confess.

Pisiiacens.

artic. 3.

(q) In pro-

lego. huius

epist.

(r) Anno-

tat. in

hanc epist.

(s) Prole-

go. ad hanc

epist.

(t) Con-

fession.

Pisiiacens.

art. 3.

(u) Eccles.

Hierarch.

cap. 3.

(x) n pro-

lego. huius

lib.

(y) *Locis vbi supra.* stolicall : *Brentius* (y) and *Chemnitius* subscribe to *Luther* therin, (whose condemnation of this Booke we do lesse maruell at, since it is not strange, if the Eagle in his high towring flight therin, did so lessen his shape, as that he could not be discerned by their fleshly and sensuall eyes) notwithstanding *Caluin* (z), the *Magdeburgenses*, and the Church of England maintaine it to be Apostolicall, and wrytten by *S. Iohn* himselfe. Neyther heere can it be replied, that though the Lutherans do dissent from the Caluinistes or Sacramentaries in reiecting or allowing of Scripture, yet the Sacramentaries (which are the pillars of the true reformed Churches, and with whose Doctrine the church of Englād doth principally cōspire) do ioyntly with one accord agree of the bookes of Scripture, & cōsequently that at least among them so agreing, the sayd bookes are to iudge and determine doubtles of fayth. This refuge auayleth nothing, since their assertion therein is most false. For who knoweth not (to instance only in some few) that *Musculus* (a) a Sacramentary reiecteth the Epistle of *S. Iames*, and *Beza* (b) the history of the adulterous woman recorded in the Ghospell of *S. Iohn*. c. 8. In like sort *Bullinger* (c) a Sacramentary reiecteth that additiō to our Lords prayer, v^z. *For thine is the kingdome, the power, & the glory &c.* though all these parcells be acknowledged and receaued for Scripture by other Sacramentaries.

(a) *Musculus* cul. locis communibus c. de iustificat.
(b) *Beza*.
(c) So charged by *Lauracius Valla*.

13. And thus much may serue for our Aduersaries open and great contention concerning the approuing or reiecting of seuerall bookes of both the Testaments. Frō whence it most necessarily followeth, that though it might be dreamed for the tyme (as I sayd aboue) that the Scripture might be iudge of Controuersies among them which acknowledge with one consent such and such bookes only to be Scripture (since all they agree, what bookes those be, which are to be this iudge:) Yet our Aduersaries wherwith we now deale, cannot possibly maintaine the same for iudge; for they disagreeing with themselves of the bookes which are Scripture, must needs disagree, which is this iudge, and how farre it reacheth; e-
uery

The Pseudoscripturist. CHAP. I. 65

uery one of them either extending it beyond it limites, or straitning it within to narrow a compasse. Therefore it is no more possible, that the Scripture should decyde all Controuersies with the Protestants (so long as they continue in their contrary sentēces about the authority of diuers bookes therof) then it can be conceaued, how a suite depēding betwene two, is to be decyded by a certaine limited company of men (as there is a limited number of the Canonickall bookes of Scripture) or els not to be tryed at all, and yet the one of these Litigants should disclaime from diuers of the sayd deputed Iudges, as altogether incompetent and insufficient, and the other in like sort frō sundry of the other iudges. Can it be conceaued (I say) how this matter should be ended, both the parties still perseuering without change in their seuerall auersions, against the seuerall persons of the intended Iudges; especially if the iudgment of the matter were not to be vnder-taken, but with this condition, that both the Litigant parties should freely and voluntarily agree aforehand in the number and in the particular persons of those iudges, by whome they would haue their question and Controuersy determined? And thus it iust fareth with our Protestants, as long as they disagree what bookes are the Canonickall Scripture, and yet will they haue this Scripture alone to determine and resoluē all poynts of fayth and religion.

14. To this argument drawne from their vncertainty of acknowledging what bookes are the word of God; Our Aduersaries can only reply, that though there be some particular bookes (as these aboue mentioned) of which they are not absolutely resolued, whether they are to be accounted as parcells of Gods word or no: yet since they all agree in acknowledging the rest of the bookes to be Canonickall; all those other bookes so ioyntly acknowledged by them for Scripture ought to be taken for this iudge of Controuersies. Which answere of theirs is most weake and relieues them nothing at all, and this for seuerall reasons.

15. And first, seing there are many bookes both of the old Testament and of the new (not speaking of those bookes in the old, which are ioynntly condemned by the all, and acknowledged by Catholikes) which are impugned by some of our Aduersaries and defended by others: And that by all probability, yea morall certainty, some one or other of those bookes so impugned by some of the is (though not so acknowledged) Gods sacred word, which being so, it must needs then follow, that the Protestants teaching the Scripture to be the iudge and square of all doubts and Controuersies, and attributing this prerogative not to any one booke a part, (since any one booke or other is not able to decyde all doubts, which may arise, in that it intreateth not of all poynts which may come in question) but to the whole body and Canon of the Scripture:) It must follow (I say) that this supposed iudge of theirs is maimed and imperfect, as wanting some one booke or other, which (being reiectēd by some of our Auerfaries) should concur to the *πληροφωγία*, and full perfection or accomplishment of it selfe. And therefore I conclude, that if any such one booke of sacred Scripture be exempted frō the number of those, which should make vp this Iudge (as in all likelyhood some one or other is, since there are greater proofes for the authority of them all, then for condemnation of any one) it demonstratiuely may be inferred, that our Aduersaries cannot pretend (as long as they thus contend, which bookes be Scripture) the Scripture to be this their iudge; it being taught by our Aduersaries, that *fides* is not *obiectum adaequatum*, to any one booke or parcell of Scripture, but to the whole Canon it selfe.

16. Secondly, if only such bookes, which are ioynntly receaued by all our Aduersaries, are to make vp this Iudge, and no others; then would it follow, that there are diuers poynts of Fayth, which by their owne acknowledgment are necessary to be beleeued, and yet cannot be proued at all, or at least clearly inough, out of such parcells of Scripture, as they all acknowledge to be
Scrip-

The Pseudoscripturist. CHAP. I. 67

Scripture, though most evidently proued out of those parts, which are reiected by some of the. As for exáple if the three first Gospels are to be reiected (as *Luther* teacheth) we shall fynd, that there are diuers poynts touching our Sauours *Incarnation* (and particularly that he was borne of a Virgin) as also his life, & conuersation heereupon earth, which are to be beleued, and are found in some of these three Gospels; and yet the Ghospell of *S. Iohn* (only which is acknowledged by *Luther*) maketh no mention of them, neyther are they at al touched in any other acknowledged booke of Scripture.

17. Thirdly, though it were supposed, that only those bookes of Scripture, which all our Aduersaries doe ioyntly acknowledge for Canonickall were to decyde and iudge all poynts of Fayth, yet could not those books performe so much, except it were first agreed among them, that there were some certaine originall copies or some translations now extant of them, which our Aduersaries would acknowledge for true and vncorrupted (since otherwise not the true word of God, but the word of God as it is corrupted, should become the iudge of our Fayth.) But there are no Originals nor Translations of the Scripture (speaking euen of those bookes which themselves do ioyntly acknowledge) that are now extant, which they do not charge with sundry corruptions and falsifications, as it shall appeare most evidently in these Chapters following: So manifest it is, that euen those bookes only, as are acknowledged by all our Aduersaries, cannot become the iudge of Controuerfies.

18. But before we come to the Translations, it followeth, that as we haue shewed aboue, that our Aduersaries do reiect many bookes of vndoubted and Canonickall Scripture; and consequently, that they cannot pretend the Scripture as iudge: So we will in this place obserue the carriage and comportment of the Protestants towards the Euangelists and the Apostles; whom diuers of our Sectaries haue not bene affraid to charge with foule errours in manner and practise or exercise of their faith.

(d) De Ec- And first, it is cleare, that D. Whitaker (d) thus wryteth:
cles. contra It is manifest, that euen after Christ his Ascension, and the holy
Bellarm. Ghosts descending vpon the Apostles, not only the common sort, but
controu. 2. euen the Apostles themselues erred in the vocation of the gentils &c.
quaest. 4. Tea Peter also erred concerning the sabrogation of the Ceremoniall
pag. 223. law &c. and this was a matter of sayth &c. he furthermore erred
(e) In 1- in manners, and these were great errours.
polog. Cō-
fess. c. de

19. Answerably hereto Bremius (e) (an eminent Pro-
Concilijs. testant) wryteth, that S. Peter (chiefe of the Apostles) and Bar-
p. 900. nabas after the holy Ghost receaued, together with the Church of
(f) A- Hierusalem, erred. D. Fulke (f) speaking vpon the said point,
gainst the sayth; Peter erred in ignorance against the Gospell. Iewill (g) af-
Rhemish firmeth, that S. Marke did erroneously alledge Abiathar for
Testam. in Abimelech; and S. Mathew with the like ouersight did write
Galat. 2. Jeremy for Zachary. Conradus (h) Schluffelburg (a famous Pro-
(g) In his testant) chargeth Caluin to maintaine, that the Apostles al-
defence of ledged the Prophetes in other sense, then was meant. Zuinglius (i)
the Apo- most wonderfully abaseth the wrytings of the Apostles
logy. pag. and the Euangelists in these words: This is your ignorance,
361. that you thinke the Commentaries of the Euangelists, and the Epi-
(h) In stles of the Apostles to haue bene then in authority, when Paul did
Theolog. write these thinges; as though Paul did attribute then so much to
Caluinist. l. his Epistles, that whatsoever was contained in them, was sacred
2. fol. 40. &c. which thing (he sayth) were to impute immoderate arrogan-
(i) Tom. 2. cy to the Apostle.
Elench. cō-
tra Ana-
bap. f. 10.

20. D. Bancroft (k) alledgeth out of Zanchius his Epist-
(k) In his les, that one of Caluins Schollars sayd: If Paul should come to
suruey of Geneva, and preach the same houre that Caluin did, I would leaue
the preten- Paul and heare Caluin. Caluin (l) himselfe chargeth S. Peter
ded disci- with errour, to the Schisme (as he sayth) of the Church, to the
pline. pag. endangering of Christian liberty, and the ouerthrow of the grace of
371. Christ. The Century wryters (m) thus reprehend S. Paul:
(l) In his Paul doth turne to Iames the Apostle, and a Synod of the Presbiters
Cōmentar. being called together, he is persuaded by Iames and the rest, that for
in omnes the offended Iewes he should purify himselfe in the Tēple, wherun-
Pauli Epi- to Paul yieldeth, which certainly is no small sliding of so great a do-
stol. p. 510. (m) Cent. 1. l. 1. c. 10. ctour. In which one testimony, we see that not only Paul,
2. l. 1. c. 10. but the rest of the Apostles are charged by the Centurists
1091. 580. with

The Pseudoscripturist. CHAP. I. 69

with error in fayth. And to close this poynt with that incestuous and reuolted monke (I meane *Luther*) we read, that, besides the seuerall bookes of the new Testament (as it aboue shewed) denyed by him, as also besides the reprehending of *Peter*, of whome he thus sayth: *Peter* (n) the chiefe of the Apostles, did liue and teach extra verbum Dei, besides the word of God: he thus inueigheth most scurrilously against *Moyse* himselfe: *Moyse* (o) had his lips vnpleasant, stopped, angry &c. do you collect all the wisdom of *Moyse*, and of the heathen Philosophers, and you shall find them to be before God, either Idolatry or Hypocriticall wisdom, or (if it be Politicke) the wisdom of wrath &c. *Moyse* had his lippes full of gaul and anger &c. away therefore with *Moyse*.

21. And thus farre of this poynt, from whence we conclude, that the Protestants in charging the Euangelistes and the Apostles with errors of fayth in their words and actions, do withall labour to take away the infallible authority due to their writings and books (for grant they erred in the first way, how can we be secured, they erred not in the second, seing their pens had no greater priuiledge from God of not erring, then their tongues and other their actions had) and consequently they cannot alledge their writings (as being subiect to error by necessary inferences drawne from their owne grounds) for the finall decyding and determining of all doubts, arising in matters of fayth and religion.

(n) In epist
ad Galat. c.

1. after the

English

transl. fol.

33. & 34.

& Tom. 5.

V Vitten-

berg. of

anno 1554.

fol. 290.

(o) *Luther*.

tom. 3.

V Vitten-

berg. in

psal. 45. f.

423. &

tom. 3. ger.

man. f. 40.

& 41. &

in colloq.

mensalib.

german. f.

152. & 153.

That the Protestantes allow not the Originall Hebrew of the old Testament now extant, for authenticall and uncorrupted.

CHAP. II.



ALTHOUGH our Aduersaries do giue it out in their wrytings and sermons, that the Hebrew Originall, which now they haue, and as it is at this present poynted with pricks, is pure and free from all corruption, and therefore that we ought in any text of the old Testament to recurre to the Hebrew, as to the touch stone of truth, and to a cleare and vntroubled fountaine: Yet that this is but a meere glosse and false vaunt of them (invented only to quit themselves from that reading of the text, altogether fauouring the Catholike Doctrine, wherunto both the Greeke and Latin Fathers, and the whole Church of God for so many ages haue bene accustomed) it is most euident. For it is most certaine that in diuers places, themselves do forsake the present Hebrew, and do read, as the Septuagint, or as the Latin Interpretour doth read, both who differ much from the present Hebrew. Some few texts for example I will heere set downe.

(a) *Psal. 8.* 2. First then, that prophesy of *Dauid* (a) concerning the Apostles, the Septuagint, *S. Paul*, (b) and the Protestants themselves do read thus: *In omnem terram exiuit sonus eorum*: Their sonnd went out through all the earth: and yet the present Hebrew hath instead of these words: (*sonus eorum*) *linea*, or *perpendicularum eorum*, so insutable with the other words, as that it is hard to collect any good and perfect sense therof.

3. The Psalme 22. affoards a most notorious prophesy of the particular manner of our Sauours death in these words: *They haue peirced my handes and feet*: for so the Sep.

The Pseudoscripturist. CHAP. 2. 71

Septuagint, the Catholikes, and the Protestantes in their Translations doe read, and yet the present Hebrew (so much magnified by thé) hath instead thereof these words: *as a Lyon my handes and my feet*; frustrating thereby so remarkable a prophesy of our Sauours particular suffering & death.

4. The Hebrew sayth in one (c) place: *Zedechias his brother*, meaning thereby the brother of *Ioachim*; and yet the English Bible translated anno 1579. readeth thus: *Zedechias his fathers brother*, according to the Greeke and Latin translation therein. (c) Reg. 24.

5. Likewise in another place, (d) the present Hebrew sayth *Achaz King of Israel*, and yet our Aduersaries reiect this reading, and translate *Achaz King of Iuda*; following therein the Septuagints translation, and the Latin interpretour. (d) Paralip. 20.

6. I let passe the eight verses alledged out of the psalmes (e) by *S. Paul*, (f) and translated by the Protestants, (f) *Rom. 1.* and yet all the sayd verses are not to be found in any Hebrew text now extant, as now they lye in *S. Paul*. And thus much (passing ouer diuers other places) to shew, that the present Hebrew is not euen in the opinion of our Aduersaries that same pure fountaine, of which they at other tymes so much boast of, (and consequently not of that absolute truth in it selfe, as to become the iudge of Controuersies) but that the cristaline streame thereof is troubled with some mud of corruption; rysing eyther frō the negligence of the Printers in regard of the great likeness and resemblance of many Hebrew letters, which might easily occasion a mistaking of one another; or partly through the ignorance of the *Rabbins*, who haue added pricks, since the Hebrew first wanting pricks might be read seuerall wayes; or lastly partly from the malice of the Iewes, as being desirous to read the Hebrew, in that sēse, which might seeme least to fauour Christian religion. (e) Psal. 113. (f) Rom. 1. & Sepulchrum patens est guttur eorum. Linguis suis dolose agebant &c.

That the Protestantes allow no Originall of the new Testament now extant, as vncorrupted.

C A A P. III.

IN the next place heere cometh to be examined the Greeke Originall of the new Testament : of which eyther all, or the chiefest part was first wrytten in Greeke by the Apostles and Euangelistes : This hath bene since in diuers places so corrupted euen by the acknowledgment of the Protestantes, as that we cannot appeale securely therunto, as to account it (such as now it is) the pure and vncorrupted word of God. All such places to note is not needfull, therefore some few shall suffice.

(a) Rom.
12. for in
the Greeke
it is not

κυβλω
but
καρῶ
δουλεύον-
τες,
that is tē-
pore ser-
nientes.

(b) 1. Cor.
cap. 15.
ὁ δεύτερος
ἀνθρώπος
αὐτοῦ ἐξ
ἐρανῶ.

that is; Se-
cundus ho-
mo Domi-
nus de ca-
elo.

(c) C. 7. In-
stit. 6. 21.

(d) 5. in
Marcionē.

2. And first we will exemplify that place of the Apostle, (a) where we read : *Be seruent in the spirit seruing the Lord* ; for so do the Catholikes and Protestantes euen in their later editions translate ; and yet in all Greeke copies it is : *Be seruent in spirit seruing the tyme* : Which first manner of reading, that it is the more true, appeareth out of Origen, Chrysostome, Theophilact, and other Greeke Fathers, who euer read and explicated this place in their wrytings and Commentaries, as the Catholikes and Protestantes do at this present.

3. Againe the Greeke text readeth in the first to the Corinthians : (b) *The first man is of the earth, earthly : the second man is the Lord from heauen* ; But the Latin translation hath, *Secundus homo de calo, celestis*, which translation euen Calvin (c) acknowledgeth, & condemneth the other, since it is cleare, that the first reading proceeded from the corruption of Marcion, as Tertullian (d) witnesseth.

4. I passe ouer the words adioyned in all Greeke copies to the end of our Lords prayer (since they are acknowledged by our Aduersaries, as part of the true Greeke) the

The Pseudoscripturist. CHAP. 3. 73

the words be these: *For thine is the Kingdome, the power, and glory &c.* though it is manifest, that this sentence was added by the Grecians to the text; both because the Grecians in their Liturgies do recyte the sayd words, but not as continuing them with the Lords prayer: as also in that *Tertullian, Cyprian, Ambrose, Ierome, and Austin* (all who vnderstood the Greeke tongue) do not make any mention at all of the former sentence, which doubtlesly they would not haue omitted, if they had found it ioyned with the sayd prayer in any authentickall Greeke copy.

5. And thus much concerning our Aduersaries reiecting of the Greeke Originall in such places, where it is certaine, that it is erroneous. . Now we will adde a place or two, wherein our Aduersaries do disclayme from the Greeke, though most pure and vncorrupted. In the genealogy of our Sauour, *Beza* leaueth out one descent in his translation, which we find in *S. Luke* (e) in all Greeke copies; speaking therof after this accustomed Lordly manner: *Non dubitamus expungere, that is; we make no scruple to put it out.* (e) cap. 3. τοῦ Καίαν qui fuit Cainan.

In like sort, where *S. Matthew* giueth a prerogative to *S. Peter*, in saying, (f) *The first Peter*; though it be thus in all Greeke copies, yet *Beza* (g) affirmeth, that the Greeke text is here corrupted by some one, who taught that *Peter* was the chiefe of the Apostles: and the corruption (sayth he) consisteth in adding the Greeke word *πρῶτος*, to the text. Lastly to auoyde prolixity, I will end with that vnsuerable place of *S. Luke*: (h) It being, in all Greeke copies without exception: τὸ πρῶτον ἡ διαθήκη κατὰ ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυρόμενον, *Hic calix nouum testamentum in sanguine meo, qui (vz. calix) pro vobis funditur: that is, This Cup being the new Testament in my bloud, which (vz. Cup) is shed for you;* This is the true translation in that the participle *ἐκχυρόμενον* must of necessity agree in all Greeke construction, with the Greeke substantiue, signifying the Cup, and not with the Greeke substantiue *the bloud*, it being of a different case from it. Now *Beza* seing, that by the construction of the Greeke, it followeth, that the Cup

K

was

(f) Cap. 10. it being in the Greeke ὁ πρῶτος Πέτρος.
(g) In his Annotations vpon the new Testament, set forth anno 1556.
(h) c. 22.
(i) vbi supra.

(i) *vbi su-
pra.*

was shed for vs (meaning thereby the thing contained in the Cup) but wine was not shed for vs, but the blood of our Saviour : Therefore his blood was in the Cup, when he sayd these words of consecration. *Beza*, (i) (I say) foreseeing this inevitable illation, pronounceth plainly that the Greeke text is corrupted (meaning thereby all Greeke Editions, that euer were in his tyme) and the Greeke word forcing this construction, crept out of the margin into the text, so making these words meere surreptitious. And this now may suffice to shew, that the Greeke Originall is neyther so absolutely authentick in it selfe, nor at least so acknowledged by our Aduersaries, as that all other translations, or doubts rising in points of fayth, may infallibly be tryed thereby.

7. Now to reflect somewhat vpon our argument, drawne from the acknowledged corruptions of the Originalls of both the Testaments : How can our Aduersaries with any shew of common vnderstanding, pretend the Scriptures to be the only iudge with them, when by their owne confessions, they haue no true and authentick Originall of such bookes only as themselues ioynly acknowledge for Scripture? What can our Aduersaries reply hereto? Will they answer that such corruptions, wherewith the Originalls are stained do happen only in such places, as are not controuersiall, (and therefore the lesse materiall) but that all those passages & texts of Scripture, which do precisely touch any poynt of Chrystian religiō, are most free from all such escapes? This answer faileth seuerall wayes.

8. First, because we are bound by the Protestantes owne principles to beleue nothing, with is not expressed in the Scriptures: But we read not in any place or text of them, that God will euer preserve his wrytten word, free from all corruptions in essentiall poynts of Christian fayth, and yet suffer it to be generally depraued in matters of lesser moment; Neyther can it be replied, that Gods sweet providence and care ouer his Church requireth, that the Scripture be free from all such mayne corruptions; This

The Pseudoscripturist. CHAP. 4. 75

This (I say) cannot satisfy vs Catholikes, who do teach, that Gods poudence and care towards his Church doth not chiefly consist in preserving his wrytten word, since sayth (for which end the Scripture was first wrytten) may be preserved in the Church only by externall preaching and force of tradition: and answerably hereunto we read, that the church of God in the time of Nature for the space of 2000. yeares enjoyed no Scripture or writtē word at al: in like sort *Irenaus* (l. 3. c. 4.) wryteth that there were some Christian countries, which believed and liued well, only by helpe of Traditions, without any wrytten word.

9. Secondly it is false, that the sayd corruptions doe chance only in such places of indifferency, as concerne not doubts of sayth; since the contrary is manifest (to omit diuers others which might be alledged) by the two former produced examples out of *S. Matthew* (k) and *S. Luke* (l), where we see, that the corruptions wherewith our Aduersaries do charge these two texts, do fall iust vpon the touch and point of two chiefest Cōtrouerfies of this time, to wit *the Supremacy of Peter*, and *the Reall Presence*.
(k) cap. 10.
(l) cap. 22.

10. Thirdly if by our Aduersaries acknowledgment all the Originalls now extant are corrupted in places not pertaining to matters of sayth, how can we be infallibly assured, that they are not in like sort corrupted in texts of Cōtrouerfies of this tyme, or of such doubts, as hereafter may ryse? Since a certainty of an error in one place doth imply a possibility of error in any other place? And yet this infallibility we ought to haue, for otherwise we build our sayth vpon such passages of Scripture, which we doe but thinke only to be the true and vncorrupted word of God, and consequently it is not sayth, that is builded only vpon a bare morall persuation of the Scriptures integrity; And if this be not so, let our Aduersaries shew some priuiledge & warrāt, which the Scripture hath to be freed from the corruptions of one kind more then of another: If they say, that the Analogy of sayth expressed therein doth demonstrate, that it is not corrupted in any such fundamentall places; this is ridiculous: for seing that sayth (by

our Aduersaries grounds) riseth only out of the Scripture, and in that respect is *quiddā posterius & tempore & naturā*, (as the Philosophers say) that is, *later both in tyme and nature* then the Scriptures, as afore is shewed; therefore it followeth, that the Analogy of fayth cannot be the square or rule to measure the integrity & incorruptiō of the Scriptures therby, but it selfe is measured by the Scriptures, euen by their owne principles.

11. And thus much to discover the weakenes of their first answer made to our Argument drawne from theyr acknowledged corruptions of the Originalls of both the Testaments. Or will they frame a second answer to the sayd argument saying, that though the Originalls be corrupted, yet there are certaine translations (allowed by them) which are most pure and agreable to the first Originalls, before they were corrupted, & by these al doubts and Controuersies of fayth and religion are to be determined? This shift is more feeble then the former: first because it was impossible, how the corrupted Originalls should be corrected in their translations, there not being in the Protestants iudgments in the vniuersall world any one true copy, by the which their translations might be amended, since all translations now remaining were lōg after any true Originall was to be found, the vulgar Latin, and the 70. only excepted. Secondly this answer satisfieth not, in that there is no one translation made in Greeke, Latin, or our vulgar tongue, but our Aduersaries do tax it with errors and corruptions; Which poynt shall most euidently and particularly be made manifest in the Chapters following.

12. Thus we see how forcible and vnanswerable is our reason drawne from their confessed corruptions of their Originalls for the conuincing of this their imaginary iudge of Controuersies. One thing only heere is to be remembred, that where, in the former Chapters, not only the Protestants, but also the Catholikes do hould the present Originalls of both the Testaments for corrupted; that this assertion, though proceeding alike from them both,

The Pseudoscripturist. CHAP. 4. 77

both, doth mightily prejudice the Protestants, but the Catholikes nothing at all. Not vs, in that we acknowledge the vulgar Latin translation (which is altogether reiected by our aduersaries) to be most sincere and agreeable to the true Originalls afore their corruption; And hereby we maintaine, that we haue, and enioy the true Scriptures. But the Protestants are disadvantaged by their former assertion, because they refuse not only all Originalls (now to be had) as impure and contaminated, but also all translations, and consequently hauinge in their iudgments no true Scripture at all, they cannot prostitute the Scripture for their Iudge of Controuersies.

That the Protestantes reiect the Septuagint Translations, as erroneous.

CHAP. IV.

NOW followeth heere to set downe the dislike which our Aduersaries do beare to all the Translations of the holy Scripture; And first we are to begin with the famous translation of the Septuagint, who being Hebrewes borne, translated the old Testament out of Hebrew into Greeke; This translation was so generally applauded by the auncient Fathers, (a) as that they did ioyntly pronounce the said 70. to be guided particularly by the Holy Ghost in that their translation; And yet our aduersaries do reiect it in many places as false and erroneous: and euen there where they cannot pretend the least suspitiō of any corruptiō. And intending to shew some few places thereof disallowed by them (for to particularize all were ouerlaboursome) I will restraîne my selfe only to such texts, as do belong to some particular Controuersy of this time, (wich course I will also hould for the most part in the other translations heere following:) That therby it may the more clearly appeare, how insufficient all translatiōs

(a) Irenaeus, Eusebius, Clemens, Alexandrinus, Eusebius, Chrysostomus, Tertullian, Aug. and the rest.

are for the decyding of Controuersies, when their presumed corruptions are found to rest principally in the texts vrged for the confirming or disproote of the questions controuerted at this present.

2. And first concerning that text, which toucheth our Sauours descending into Hell, the Septuagint doe translate: *Thou shalt not leaue my soule in hell*: The Protestants do read: *Thou shalt not leaue my soule in the graue*, they meaning heere, by the word *Soule*, *Life*, or *Person*, teaching hereby that Christ was not at all in hell (and consequently, that he did not deliuer the Patriarches from thence) but only in the graue. Now that this translation doth differ from the translation of the 70. it is most manifest, & chiefly by the signification of the two Greeke words vsed by the 70. in this translation, to wit ψυχή, signifying *anima*, the *soule*: and ᾗδης *Infernus*, *hell*: a thing so cleare, that Beza, first translating this text, as the Protestants doe now read, did after through the apparant falshood therof leaue the sayd translation, and instead therof read with the Septuagint: *Thou shalt not leaue my soule in hell*. I will not much dwell vpon in shewing the falshood of the Protestantes translation therein (neyther in the other texts following) my meaning only being to shew, how they taxe the 70. translation for erroneous, and consequently that they cannot pretend to examine and defyne by it all doubts arising in sayth and religion.

3. The Septuagint do in like sort translate: *I haue inclined my heart to keepe thy iustifications, or commandements for reward*; The Greeke words vsed by the 70. for the words (for reward) being ἀντιμισθία, signifying euen by the acknowledgment of all Grecians, *propter retributionem*, for reward; Yet because this place (so translated by the 70.) might seeme to imply merit of workes, therefore our Adversaries in regard of the Hebrewes ambiguity herein, do translate thus, *I haue inclined my hart to fulfill the statutes alwayes euen to the end*, the Hebrew words signifying indifferently eyther for reward, or otherwise, to the end.

(d) Dan.
cap. 4.

4. The famous place out of Daniel (d) to the King, vz.
Redecme

The Pseudoscripturist. CHAP. 5. 79

Redeeme thy sinnes with Almes, being so truly & literally out ἐλπίμο-
of the Septuagint translated; Yet our aduersaries con- ούτως λυ-
trouling them herein do translate thus: *Breake of thy sinnes* τεῶσαι.
by righteousness; for seing the Hebrew doth afford both sig- Eleemosy-
nifications, they for the auoyding the Doctrine of Satis- νν redime.
faction, haue made choice of this other construction.

5. Againe, where the Septuagint do read: (e) *Thy* (e) Psalm.
friends (ō God) are become exceeding honorable, their principedome is 2.8.
exceedingly strengthned. Yet because this place seemes in their οἱ φίλοι σου
opinion to countenance ouermuch the blessed soules in αἱ ἀρχαὶ
heauen, (whose honours our Sectaries can hardly brooke) αὐτῶν,
therfore they leauing the 70. translation herein, do pick
out of the Hebrew another translation, reading thus in
their bibles: *How deare are thy Counsellis (or thoughts) to me, ō*
God, o how great is the summe of them?

6. Now heere it is to be remembred that our Aduer-
saries in these and many other places (which to auoyd te-
dioufnes I omit) do not condemne the present Greeke of
the old Testamet, as corrupted, & much differing frō the
Greeke translation therof made by the Septuagint them-
selues, (though to the scope and end of our alledging of
the translations it is all one:) but they acknowledge this
present Greeke translation to be that translation made by
the sayd Septuagint, without any change or alteration;
And yet we see, they charge it as false in such places, wher
the ambiguity of the Hebrew may minister any other
reading more sutable to their sayth and Doctrine. So far
then are our Aduersaries of from granting that all differē-
ces of sayth and religiō ought to be decyded by the Scrip-
ture of the old Testament (speaking of such poynts, only
as may receaue their proofes from thence) as now we find
it translated in Greeke by the Septuagint.

That the Protestantes reiect the vulgar Latin Translation.

CHAP. V.

THOUGH the vulgar Translatiō of the whole Bible hath bene reuerenced aboue all other Translations, for the space of more then a thousand yeares, since the Church during so many ages vsed it only; the great respect had euer therto also appearing from the testimonies of *S. Austin* (a), *S. Gregory* (b), *S. Isidore* (c), and diuers other auncient Fathers: Notwithstanding our Aduersaries do altogether and ioyntly disclaime from it, because (they say) it fauours to much the Papists; And therefore we find it absolutely condemned and wrytten against by *Caluin*, (d) *Chemnitius* (e), *Titelmanus Heshusius*, as also generally reiect-
 ed by our English Protestants, in so much, as I should it but lost labour to insift in further prooffe hereof.

(a) l. 18. Ci-
uit. Dei.
c. 41. &
epist. 10.
ad Hiero-
nym.

(b) lib. 20.
moral. c.
24.

(c) lib. 6.
Etymol.
cap. 5.

(d) l. ad-
uers. Cōcil.
Trident.

(e) Exam.
Concil.
Trident.

(f) De sex-
cētis erro-
rib. Pōrific.

(g) l. 4. 19.

2. Now then the Translation of *S. Hierome* being by them discarded, and no other ancient and authentick translation now extant, which they allow for the defini-
 ning therby of matters in religion, what course will they take herein? No doubt they will follow some one trans-
 lation of their owne men, which they with generall cō-
 sent acknowledge to be most true, sincere, and answerable to the meaning of the holy Ghost. Nothing lesse. For
 here begins the *Ægyptian* (g) to fight against the *Ægip-
 tian*; And here is now figured out the Confusion of *Baby-
 lon*, since among so many translations of the holy Scrip-
 ture being made by our Aduersaries, they shall not be able
 to shew any one, which their owne men do not traduce
 as false, erroneous, and hereticall; Which thing shall e-
 uidently appear in the Chapters following. Thus our
 Aduersaries (like lines meeting in a poynt, and then in-
 stantly breaking of) haue no sooner iumped together to
 con-

The Pseudoscripturist. CHAP. 6. 81
condemne all former Translations, but that presētly they
dissent among themselves in appruoing or reiecting their
owne Translations.

*That the Protestantes do condemne all the chiefe
Translations of their owne brethren, as false
and erroneous.*

CHAP. VI.

IO vndertake the setting downe of all such
places, as in our Aduersaries seueral transla-
tions, are charged with corruption by some
of their owne brethren, were ouer labour-
some, and not much needfull, and therfore
in this Ocean and sea of their owne dissentions (wherin
we find drowned the credit of euery particular translatiō
made by any of them) I will saile by a more narrow
Cut; to wit, I wil deliuer only the iudgments of theyr
owne brethren passed vpon euery such translatiō of theirs
(our English translations only excepted) wherupon I wil
stay the longer, and inlarge my discourse more particu-
larly for some peculiar reasons.

2. To begin then with *Luther*, who translated the
holy Scripture : would all the Protestants (thinke you)
rely vpon that translation? you shall therfore heare *Zuin-*
glius (a) his *Encomion* and prayse both of him and his tran-
slation, styling him: *A soule corrupter, and horrible falsifier of*
Gods word, one that followed the Marcionites and Arians, that ra-
zed out such places of holy writ, as were against them. Neyther is
Bucer (b) dumbe in censuring *Luthers* sayd translation as
erroneous: Besides both which censures of him, you find
(to touch only one particular) that he inserteth words of
his owne into the text it selfe, as though they were writ-
ten by the holy Ghost; as for example, translating that
text, *A man is iustified by fayth without the workes of the law:*

(a) lib. de
Sacram. fa
412. See
him also
respons. ad
Confess.
Tuguri-
norum.
(b) dialog.
contra
Melanc-
thon. See
Lindan.
dub. 84.
96. 98.

L

he

he inserteth in (contrary both to the Greeke and Latin) the words (only) to explicate, as himselfe sayth, more plainly the Apostles meaning, against the Iustification of works done in the tyme of grace.

3. The same taske of translation was yndertaken and performed by Calvin, but with what dexterity he carryed himselfe therein it appeareth (to say nothing of *Illyricus* condemning therof) by the testimony of *Carolus* (c) *Molineus*, a yonger brother of his owne house, who wryteth of *Calvins* translations in this sort: He made the text of the ghostly. fol. 110. pell to leape vp and downe at his pleasure, and beysed violence to the same, and added of his owne to the very sacred letter, for drawing it to his owne purpose.

4. *Oecolampadius* (so truly intituled per *Antiphrasin*, as infecting Gods house and church with the darknes of heresy) by the helpe of his brethren of *Basil*, would needes busy himselfe with the like labour: Yet was their translation so distastfull to *Beza* (d), as that he chargeth them al, with great sacriledge & impiety, in corrupting of the sacred word it selfe.

5. Neither will *Beza* passe ouer (as vncontrolled) the translation of *Castalio*, tearming his proceeding with Gods word to be bold, pestilent, sacrilegious, and Ethenicall, & speaking else where (e) of *Castalio* in this poynt, he sayth, It commeth to passe, that whiles euery man will rather freely follow his owne iudgment, then be a religious interpreter of the holy ghost, he doth rather peruert many things, then translate them. *Beza* himselfe translated the new Testament, but with what applause his work was entertained you shall heare, for (besides *Castalio* his reciprocall testimony of condemning the same) *Illyricus* much impugneth it, and *Molineus* (f) plainly chargeth *Beza*, *Quod de facto textum mutat*: that actually he changeth the very text of Gods word it self, for the patronizing of his Doctrine.

6. Good God, would any thinke (if their owne wringes were not as yet extant to charge them therewith) that such men as these, being indeed the *Antesignani*, the most choice and eminent Doctours, and as it were, so many

(c) Tract.
Testam.
nouu part.
11. fol. 110.

(d) In res-
pons. ad
defens. Ca-
stalion. vi-
de etiam
præfati. Te-
stam. noui
anno 1556.
(e) Annot
in act. 10.

(f) In t. a-
plat. noui
Testament.
part. 64.
65. 66.

The Pseudoscripturist. CHAP. 6. 83

my Oracles or Sunnes of their new Gospell, should no sooner deuide themselves by open Apostasy from the v-nity of the Catholike Church, but that they begin to inueigh one against another in great acerbity and bitternes of speech, concerning their different translations? Plainly discovering by their mutuall reprocalls and recriminations herein, that though they all conspire to make head against the Catholike Fayth, yet do they presently ther-upon broach forth different Doctrines amōg themselves, and ech one glad to fortify their opinions by impugning all other translations, which are not made sutable to their new stamped Doctrine.

7. Wherefore a company of men falling from the body of the Catholike Church, may be well resembled to some mighty fall of earth from the body of a huge mountaine, (and this mountaine euen by *Esay* himselfe figureth out Christs Church) which great clod is no sooner disparted from the rest, but it crumbleth it selfe into innumerable small parcells. But herein we are to admire Gods prouidēce, who is able to vse the actiōs of the Churches enemies, as handmaids to the Churches preservation; no otherwise then the betraying of (g) *Ioseph* by his brethren (g) *Gen. 23* to the safety of the Israelites. For seing the diuision of heresy is not mathematicall and infinite, but determinate & limitable, therefore euery heresy, though at it first appearance, it drawes mens eyes vpon it (like blazing starres, which seeme high but are low, shine no longer, then their matter endures) yet at the length consumes & wafts away by subdiuiding it selfe, and struiuing to make it own part good against al others; so as it falleth out, that the *Catastrophe* and Cōclusion of all such proceeding is this, that it may be truly pronounced: *The war of Heretikes to be the peace of the Church, and their diuisions her vnion.* 45. 16 506

8. But to returne, for I had almost lost my selfe in our Aduersaries former disagreements touching their translations; where we are to obserue, that though some of their translations came nearer to the vulgar Latin translation then others; yet ech of them (as is layd) mainly dis-

sents one from another; like two faces, which bearing some resemblance to a third face, haue notwithstanding no likenes betwene themselves.

That the English Translations are corrupted, & therefore not sufficient to determine doubts in Religion.

CHAP. VII.

THE Hebrew and Greeke Originalls of the holy Scriptures, as also the Greeke and Latin translations of the same being examined, and found defectiue by our Aduersaries assertions, we are to descend to our English translations, and to shew that they are fraughted with many corruptions, and that our Aduersaries cannot iustify the sayd translations to be true and exact only according to the Originalls, out of which they are made; and consequently, that the sayd translations cannot with any shew of iudgment or reason, be exposed for the infallible iudge of Controuersies. That these translations are most corrupt and erroneous, may be proued two wayes: first from the translations themselves; Secondly from the Confession of our English Protestants.

2. And concerning the translations themselves, three thinges are found in them, which may assure all men of their impurity; first the adding of diuers wordes vnto the text, which words are not to be found neyther in the Hebrew nor in the Greeke Originalls, and the wordes added are of such nature, as they make only for the better mayntaining of the Protestants religion.

3. I could instance this in many textes of their translations, but one or two shalbe sufficient at this tyme: as for example in the first Chapter of the Acts, our English translations speaking of the election of Matthias the Apostle read thus: *He was by a common consent counted with the eleven*

The Pseudoscripturist. CHAP. 7. 85

eleuen Apostles, to proue out of this place, that all Ecclesiasticall functions ought, or at least may be made by a popular election, which diuers reformed Churches of the Calvinists doe hold at this day: Here these former words to wit, *with a common consent*, are plainly added by our Aduersaries, since the Greeke word *συνελευσις* heere vled, signifie only: *He was reckoned, numbred, or accounted*: neyther is there any other Greeke wordes in the text, which they can, or do pretend to signify any such kind of election.

4. In like sort in their Bible printed anno 1577. in the ninth of the Actes, we read thus: *Paul confounded the Iewes, prouing by conferring one Scripture with another, that this is very Christ*, to which text our Aduersaries did adde this sentence v^z. *by conferring one Scripture with another*, since no one word hereof is in the Greeke, which might be thus translated through any mistaking or supposed ignorance: But this was done to make the ignorant reader belieue, that *S. Luke* sayd, that conference of Scriptures is the only meane to vnderstand them, reiecting therby all commentaries and expositions of Fathers and Councils.

5. The second poynt, which manifesteth the corruptions of our English Bibles, is taken from the conferring together of seuerall textes of Scripture translated in them, in which seuerall textes one and the same Greeke word (for here I speake chiefly of the new Testament) is diuerly translated. My meaning here is this, that in textes concerning poynts of fayth betweene vs and the Protestants, the Greeke word is translated by them in a forced or secondary sense, preiudicing our Catholike fayth; the which same word being found in other textes, which touch not any Controuersiall poynt, they are content to translate in it true, immediate, and ordinary signification, since they see, that in such places they cannot disadvantage vs at all by any false translation.

6. Two examples (instead of many scores which I could produce) shall illustrate my meaning herein. The first shalbe touching the Greeke word, *ἀξιογραφία*,

which is very notorious, for whereas it signifieth *to be made worthy indeed*, they translate it only, *to be counted worthy*, in such texts wherein is included the worth & merit of good workes, meaning therby, that we are not made worthy indeed, but only so reputed by God. Thus for example they translate in the Ghospell of *S. Luke. c. 21. Watch therefore at all tymes, praying that you may be counted worthy to stand before the sonne of God*, the same translation (to wit, *to be accounted worthy*) they giue of the former Greeke verbe in the sayd Ghospell of *S. Luke c. 20.* and in the second to the *Thessalonians c. 1.* & in diuers other places, in al which the merits of workes are signified. Now in other passages of Scripture, which do not concerne merit of workes, and wherein the foresayd Greeke word *ἀξιόω* is vsed in the Originall, they can be content to translate it with vs Catholikes in it true and proper signification, to wit, *to be worthy indeed*, and not only *to be counted worthy*: for example (to omit other places) they thus truly translate in the tenth to the Hebrewes: *O how much sorer punishment shall he be worthy of, which treadeth vnder foote the sonne of God.*

7. Another example of this second kind of discovering the falshood of the English translations shalbe specified touching Traditions. For the better apprehending of which sleight the reader is to cōceane, that in the new Testament there is mention made of two sorts of Traditions; the one being Iudaicall, prophane, and dissenting from the word of God: The other godly and such, as the Apostles themselues did leaue to the Church; both which sorts of Traditions are expressed by the Apostles and Euangelistes in one and the same Greeke word *υζ. παράδοσις*, which (comming of the Greeke Verbe *παράδωκεν*, in Latin *Trado*) signifyeth as properly *Traditio*, as *domus* in Latin signifieth a house. Now here I say our Adversaries falshood in translation doth lye, in that in their Translations they suppress the word *Tradition*, in all such textes, where mention is made of godly and Apostolicall Traditions, vsing instead thereof the wordes, *Ordinances, or instructions*; And accordingly thereto we find that

The Pseudoscripturist. CHAP. 7. 87

that thus they translate the first to the *Corinthians c. 11.* I pray you brethren, that you be mindfull of me, and as I haue deliuered vnto you, you keepe my ordinances, being notwithstanding in the Greeke, *τὰς παραδόσεις*: You keepe my traditions. Again in like sort thus they translate in the second to the *Thessalonians*: Therefore brethren stand, and hold fast the instructions (in Greeke, *τὰς παραδόσεις*, traditions) which you haue learned eyther by word, or by our Epistle. To be short the same translation of the sayd Greeke word they vse in the foresaid epistle to the *Thessalonians c. 3.* where it is spoken of Traditions in a good sense.

8. But now on the contrary side (which poynt conuinceth our Aduersaries of an vnanswerable corruption and iniustificable fraude in their Translations) in those textes, where traditions are mentioned in a bad & wicked sense, they euer translate the foresaid Greeke word *παραδόσεις*, in it true and naturall signification, to wit *Traditio*, *Tradition*. As for instance sake in *Math. c. 15.* Why doe you transgresse the Commandements of God by your traditions? in which very Chapter mention is made three seuerall times of Iewish & wicked traditions, in all which textes they can be courteously content to translate the word *παραδόσεις* (being found in them all) with vs Catholikes, *Traditions*, and not *Ordinances*, or *Instructions*; And though the Greeke word *παραδόσεις* may in a secondary and strained signification be extended sometimes to signify *Ordinances* or *Instructions*; yet the sleight & subtilty of our Aduersaries herein is this, because they would haue the ignorant reader to find the word *Tradition* in Scripture euer in a bad sense, and neuer in a good sense, therby the more to alienate and withdraw his mynd from the Doctrine of Traditions maintained by the Catholikes.

9. A third Consideration of displaying the false translations of our English Bibles may be taken from the multiplicity of their translations made heretofore in seuerall yeares, and yet one of them crossing another in many controuersiall poynts of fayth betweene the Protestantes and vs. Now from this contrariety in translation (and especially

pecially in pointes of Controuersies) is necessarily euicted a falshood of their translations: for supposing one translation for true, it vnauoydably followeth, that all other translations, which are made absolutely contrary to that one must needs be false and erroneous. This contrariety they vse in infinite textes of Scripture, but I will instance it for great breuity only in two. Well then, their Bibles printed anno 1562. do thus read in 2. Cor. c. 6. *How agreeth the temple of God with Images?* Again in 1. Cor. c. 10. *Be not worshippers of Images, as some of them are.* In like sort 1. Iohn c. 5. the same Bible thus readeth: *Babes keepe your selues from Images:* Al which translations being supposed as true, prohibit and forbid all religious vse and reuerence to Images whatsoeuer. But now in all their later translations made since that tyme, in the former three places and texts instead of the word, Images, they translate and read, *Idols*: restraining the former prohibition to those Images only, which are made Idols, and worshipped instead of God. In like sort touching Christes descending into hell, the Bibles printed anno 1562. & 1577. do read thus: *Thou shalt not leaue my soule in hell:* which translations proue Christs descending into hell contrary to the Doctrine of the present Church of England. But the later translation, to wit made in the yeare 1579. 1595. and 1600. doe read, *Thou shalt not leaue my soule in the graue;* vnderstanding the former text of the graue only, and not of hell.

10. Now here I say that, in regard of this multiplicity and variety of English translations (one mainly impugning & crossing another) we may most strongly conclude, that some of these translations must needs be false: and which of them is true, an ignorant iudgment (since it hath no more reason to approue one then another) cannot well censure. And thus farre touching the three severall kindes of discovering the English translations as false and corrupted, the Consideration wherof doth affoord an vnanswerable argument, that our English translations in regard of their impurity, cannot, nor ought not to be pretended as iudge for the finall determining of doctrinall poynts in fayth and religion.

11. There

The Pseudoscripturist. CHAP. 7. 89

11. There resteth a second way (as I said) for the greater manifestation of the falshood and corruption vied in the translation of our English Bibles, and this is taken from the frequent Confessions of the Protestants themselves in this point, whose acknowledgments herein are so full, as they take away all means of euading. And first answerably to this my assertion, we fynd that diuers Puritan (a) ministers with one consent, speaking only of the translation of one part of the Bible (to wit, the Psalmes) pronounce in this sharpe manner: *Our translation of the psalmes compared in our booke of Common prayer, doth in addition, subtraction, and alteration differ from the truth of the Hebrew in two hundred places at least.* But other of our Aduersaries do not rest in censuring only one part of the Bible, as falsely and corruptedly translated, but absolutely do giue the like censure of the whole. Thus we read, that the Ministers (b) of the Lincolne Diocesse do speake of the English translation in this sort: *A translation that taketh away from the text, that addeth to the text, and this sometymes to the changing or obscuring of the meaning of the holy Ghost.* They (c) further saying of it, *A translation which is absurd and senseles, peruerting in many places the meaning of the holy Ghost.*

(a) In a treatise entitled, A treatise directed to her excellent Majesty.

(b) In the abridgement of a booke delivered to the king by the said ministers.

(c) vbi supra.

12. In like manner M. Burges (d) (one of our English Protestants) speakes in this sort of our English translation: *How shall I approue vnder my hand a translation, which hath many Omissions, many additions, which sometymes obscureth, sometymes peruerteth the sense, being sometymes senseles, sometymes contrary?* Another of our English (e) Sectaries doth in these words wound their owne translations saying: *The translators thereof haue deprauid the sense, obscured the truth, and decaued the ignorant, in many places they detort the Scriptures from their right sense: and finally they show themselves to loue darknes more then light, falshood more then truth.* Thus he: This matter touching the corrupt translations of the Bibles in English is so euident, that D. Whitaker (though willing for the credit of his Church to extenuate & lessen the deprauations of their English translations) is forced notwithstanding thus to speake of them: *I haue not sayd otherwise, but that*

(d) In his Apology Sect. 6.

(e) Carliel his booke, that Christ descended into hell.

p. 116. &c.

(f) In his answer to M. Keynolds. p. 225.

(g) Parkes
in his A-
pology
concerning
Christ's
descending
into hell.

some things (vz. in the English translations) might be amended. Againe (g) another of the speaking of the English Bibles with the notes of Geneva thus saith: *As for those Bibles it is to be wished, that either they may be purged from those manifold errors, which are both in the text and margin, or else vicerly prohibited.*

13. To conclude this poynt, and to relate the like reprehension and dislike giuen by Broughton, the great Protestant Hebrician against the English translations, who in his aduertisement to the Bishops thus wryteth: *The publike translation of the Scriptures in English is such, as it peruerterh the text of the old testament in 848, and it causeth millions of millions to reiect the new Testament, and to runne into eternall flames.* Thus Broughton. In like sort we find that at the Conferēce at Hampton Court, before the King D. Reinoldes with the rest of the ministers following his part and syde, there openly auouched: *That they would not subscribe to the Communion booke, because (sayd they) it warranted a corrupt & false translation of the Bible.* So euident it is, that the English translations (both in regard of the impurity of themselves (being aboue seuerall wayes discovered) as also of the like voluntarily acknowledgments of our English Sectaries) are full of many soule deprauations and errors; and therefore are not competent and sufficient in themselves for the tryall of all doubts and questions arysing betwene the Catholikes and Protestants, or betwene one Protestant and another; for how can those translations of Scripture, which are corrupt, absurd, senseles, differing from the Hebrew, and peruerterh the meaning of the holy Ghost (as we see the English translations are styled and confessed to be) be a rule, square, or iudge, to measure or pronounce, what is the meaning and sense of the holy Ghost, concerning the abstruse mysteries and articles of Christiā Religiō? Thus it is brought to passe that our English Sectaries by their translating of the Bible in some places truly, but in diuers places, most corruptly & falsely, doe make the Scripture (though in it selfe most pure, diuine, and incontaminate) by this their abusing of it, to seeme like to the *Statua of Nabuchodonasor*, of which part was gold, part siluer, and part brasle, so consisting of more or lesse pretious matter.

14. Now

The Pseudoscripturist. CHAP. 7. 91

14. Now here it is to be obserued, that what hath heretofore bene deliued of our English translations, are chiefly to be vnderstood of such translations, whose yeares of Editions are particularly set down, or at least which haue bene published before the death of the late Queene. Yet that the reader may see, that our Aduersaries Doctrine touching the Iudge of Controuersies, is nothing furthered (but rather much disaduanted) by the last translation made & set forth lately since the King cam to the crown; I haue thought good (omitting many other textes of the present Controuersies betweene the Protestants and vs, wherein for the most part they iumpe with the former corrupt English translations for the impugning of our Catholike Fayth) to set downe the seuerall courses obserued by the translatours therof in some chiefe textes only, in the displaying wherof I will somewhat enlarge my selfe,

15. First then sometymes (though but seldome) the authours of the last translation are content (as conuincd with the euidency of the truth, wherby withall they acknowledge the former contrary translations therein to be hereticall) to translate truly and simply with vs Catholikes without any fraudulent marginal annotations. Thus in the Acts c. 1. touching the Election of *Matthias*, they leaue out the words: *By common consent*, fraudulently inserted in some of the more auncient English translations, In like sort Acts 9. where it is sayd, that *Paul confounded the Iewes, in prooffe of the Messias already then come*, they leaue out these wordes: *by conferring one Scripture with another*, added herefore to the text in some of the former translations. So againe Rom. 8. touching the certainty or vncertainty of our saluation, they translate the Greeke verbe *πιστευω*, *I am persuaded*, and not, *I am assured*, or *I am certaine*. The like course (I meane to translate as we Catholikes doe) they are content to take in some other few textes, where eyther they can haue no colour of truth to translate otherwise, or else where by their true translating, they thinke they do not much endanger, in an ignorant care, their new Doctrine therby.

2.

16. Secondly, when the translatours thinke, that by their true translating, they might greatly prejudice their Calvinian Doctrine, they are not ashamed (leaving the true Catholike translation) to translate according to the former hereticall translations. Thus we fynd (for instance sake) Hebrews c. 13. they adde the word: *is*, for the advantage of Priests mariage, though in the sayd translation, both the textes going before and comming after (wherin one and the sayd verbe is vnderstood) are translated by them in the Imperatiue mood. Againe Cor. 2. c. 5. they falsly translate these two wordes: *Iustitia Dei, the righteousness of God, which is in him*, therby to intimate to the ignorant reader, that not inherent righteousness is in man. In like sort Col. c. 1. they translate (according to their former brethren) the Greeke adiectiue *αἷας*, *meete*, and *not worthy*, (as euery yong Grecian knoweth the signification to be) therby to enervate the Doctrine of the merit of workes. With the like fraud and intention they translate Luke 21. and 2. Thesal. c. 1. the Greeke verbe *αξιωμα*, *to be accounted worthy*, which word signifieth *to be worthy indeed*. Finally Genes. 4. they translate (touching Cain and Abel) *his desire*, instead of *it desire*, & *thou shalt rule ouer him*, in place of *ouer it*, therby to take away free will in man.

3.

17. Thirdly, where they translate falsly, that they may the better answere for such their translations being expostulated therof, they are sometymes content in another place to translate the sayd words truly, though both the seuerall textes (so contrarily translated) do alike and indifferently concerne the Doctrine to be proued or disproved therby. Thus (that one instance may serue for many) we find, that where our Sauour sayd to the persons which he cured of their corporal infirmities: *Thy sayth hath made thee whole*, they in like manner so translate with vs, in Luke 8. and Marke 5. Yet Luke 18. where the same Greeke word is, to wit, *ἰσχυρίσθαι*, and vsed vpon the same occasion they translate (in fauour of iustification by sayth only) *Thy sayth hath saued thee*, and not, *hath made thee whole*. This they do (as is to be presumed) that if they be charged with false tran-

The Pseudoscripturist. CHAP. 7. 93

translating of some textes, that they may reply, that such textes are not purposely and determinatly so translated against the truth, seing in other textes and places they translate the sayd words (and vsed vpon the like occasion) as we doe: So subtile is Heresy for the more cautelous patronizing of her selfe. And yet they must needes grant, that if they translate one place truly, the other (seing the intention of the holy Ghost in the Scripture, notwithstanding the seuerall significations of words, is not capable of contrary and repugnant senses) must needes be translated by them falsly.

18. Fourthly, where they translate diuers of the former textes falsly and corruptly, yet that they may in some sort (not much vnlike to the former manner) plaster the matter, they are content to set downe the true translation also in the margent. Thus 1. Cor. 9. they translate the Apostles words in defence of Priests mariage: *Haue we not power to lead about a sister a wife?* And then in the margent in lieu of the word *Wife*, they set downe the word *Woman*, as we read. So againe 1. Cor. 11. where they falsly translate the Greeke word *εὐχριστία* (there taken in a good sense) *Ordinances*, they annex in the margent (the better to salue their credit, being expostulated therof) these words, or *Traditions*.

19. Fiftly, and lastly (more contrary to this former course) when they are forced euen for very shame to translate truly with vs, yet for feare (as it should seeme) that the reader should giue ouer much credit therto, they adde in the margent another hereticall translation agreeable to some former corrupt translation (and consequently to the vpholding of some one hereticall poynt or other) that so by this meanes, the reader may take that, which best sorteth to his humour. Thus agreeably hereto (to specify this in one or two instances) where they translate truly that text in *Iohn 1. He gaue them power to be made the sons of God*, implying herein a liberty of will, they thus paraphrase the margent, *He gaue them right or priuiledge &c* Which second translation is nothing so forcible for the prooofe of

freewill, as the first is. After the same manner in *Math. 26.* touching Christes Consecration of bread and wine, they truly translate the Greeke word *εὐλογῶν*: *when he had blessed*: Yet for feare, that the reader should ascribe ouer much vertue to this significant words of the Euangelist, they thus wryte in the margent: *Many Greeke Copies, haue Gane thanks.*

20. And thus farre now for some tast of our new translatours feuerall sleights and collusions in these few textes, the which sleights (though for breuity omitted) might be instanced in many other passages of Scripture concerning the Controuersies of this tyme, from al which we may iustly inferre, first, that seing this their last translation (so much prized and applauded) is found most corrupt and deceitfull, and indeed for the most part (as themselves confesse in their epistle dedicatory) more agreeing with some one or other former false English translation in poynts of Controuersies, then with the Catholike translation: that therefore it cannot with any shew of reason be vrged as Iudge, for the decyding of doubts in religion. Secondly, we may from hence also collect, that al these different subtile comportments of our Aduersaries in this their new translation tend but to delude their ignorant followers, obtruding to them by this meanes a false construction of Gods written word for the true sense therof. And so by these deuises and collusions we see the intended sense of the holy Ghost in the Scripture is concealed from the Protestant by the Protestant, like as the Sunne is hid from the earth, by the earth.

21. But to proceed a litle further touching this last translation: first how can our translations therof assure any man of the truth of their translation, since they acknowledge no Originall, or any translation of the Bible (out of which they did make their translation) for pure & vncorrupt? Secondly, admit for the tyme, that this translation is perfect according to the true Originalls; yet seing it differeth in diuers controuersiall textes and passages from all former English translations, it therefore from
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The Pseudoscripturist. CHAP. 8. 95

hence followeth, that till now we here in England neuer enjoyed the true and vncorrupted Scripture in English, and consequently that till these dayes the Scripture in English could not be iustly vrged to determine and iudge Controuersies in fayth: But a true and perfect iudge is ready, not at one tyme only, but at all tymes & seasons to performe the function of true Iudicature.

That supposing the Scripture as Iudge; yet the Letter therof is more cleare and perspicuous for the Catholikes, then for the Protestantes

CHAP. VIII.

NOw after we haue proued the incompetency of the Scriptures for resolving all doubts of fayth, and this from the disagreements of our Aduersaries eyther in approuing or discanoning such, or such parcells of the Bible, as also from the confessed corruptions and falsifications, as well of the Originalls as translations euen of those books, which are ioyntly acknowledged by them for Gods vndoubted word: for as they do grant that others corrupted the fountaines, so it is most euident, that (among others) themselues haue impoysoned the streames: It wil much cōduce to our designed proiect, if we cōtinue our dreame for the tyme with our Aduersaries, that the Scripture is solely and finally to decyde all Controuersies; since supposing this principle as true, we shall notwithstanding be able to proue, that the passages of Scripture euen of such parts, as are confessed by our Aduersaries to be authenticall and vncorrupted, which the Catholikes do alledge in defence of their faith, are more cleare and perspicuous for the prooue of their Doctrine, then any counter textes are, which our Aduersaries do produce out of the sayd
Scip-

Scripture, to impugne the same, in regard of which difference a Catholike may commiserate a Protestant in the phrase of Tertullian to Marcion: *Misereor tui, Christus enim Iesu in Euangelio tuo, meus est.* The reason hereof is double; first, because the Catholikes do ordinarily insist in the literall and immediate sense of the wordes, which sense is euer more naturall and obuious, then any figuratiue acception of them can be; whereas our Aduersaries in answer therto, as also in alledging other textes, are forced to interpret the sayd places cyther figuratiuely, or at least, not in that vsual & immediate sense, which the words do import: Which manner of literally expounding the Scripture, is warranted by the authority of all learned diuines, who do ioyntly teach, that we neuer ought to depart from the proper sense of words, except we be driue therto, either by some other manifest place of Scripture, or by some vndoubted article of our sayth, impugning the literal sense thereof, or lastly by the vsuall explication of the whole Church.

2. The second reason of the greater perspicuity in our proofes, then in those of our Aduersaries is this, in that most of the textes of Scripture (for I do not say all) which we alledge, do fall directly, and (as it were) in a straight lyne vpon the question controuerted, so as after the sense and meaning of the wordes is once acknowledged, they irrefragably and directly proue that, for which they were vrged; whereas our Aduersaries testimonies do not (for the most part) touch immediatly, and (as I may tearme it) primarily the poynt in question, but only by way of a secondary collection or illatio; which illations being often inconsequent, and at the most but probable, and not necessary, it followeth that though we should grant to them their owne expositions of such textes; yet do they but proue the thing questioned by a second had, I meane, only by probable and coniecturall inferences. And this oftentimes, after their illation is granted, doth not light vpon the hart of the question it selfe, but only vpon the flank or skirtes of the same, I meane, vpon the manner,
or

The Pseudoscripturist. CHAP. 8. 97

or some other circumstance therof which being not defined, may be holden seuerall wayes as probable by the Catholikes. But now for iustifying, what I haue here set downe, let vs looke into some chiefe texts vrged by vs and our Aduersaries concerning some principall Controuerfies (for to go through all, were ouer labourfome) where I doubt not but we shall fynd in ech of them, at least one, or the two former disparities, betwene vs and our Aduersaries in alledging the same.

3. And first touching *Peters Primacy*, the Catholikes do alledge in prooffe therof those words of Christ to him out of *S. Matthew* (a): *Thou art Peter, and vpon this rock will I build my Church, and the gates of hell shall not preuaile against it, And I will giue to thee the keyes of heauen &c.* Which wordes being taken literally and plainly (as the Catholikes doe expound them) do directly proue this Controuerfisy, seing they fall perpendicularly vpon the conclusion of the question it selfe; for to say, that *Peter* is the *rock of the Church*, is al one in sense, as to say the *head of the Church*; And therefore our Aduersaries to auoyde this pressing authority, are forced to answer that by the word *Rock*, is vnderstood figuratiuely *Christ* according to *Caluin* (b), or euery one of the faithfull with *Erasmus* (c), or the confession of our Faith with *Luther* (d). So distracted they are among themselves in answering therto.

4. But let vs view what places our Aduersaries do alledge to countermand *Peters* supreme authority. First because our Sauour sayd to *Peter* (as it is recorded in the sayd Chapter of *S. Matthew*:) *Go after me Satan, thou art a scandall vnto me &c.* As also in that *S. Paul* (e) sayth of himselfe, *that he resisted Peter in the face*. Neyther which places (we see) do directly touch *Peters* authority, but only by way of weake inferences, and such as are not as much as probable, seing that *Peter* was not then the head of the Church, when those words were sayd to him by Christ: and concerning this other, we grant that the inferiour may and ought to withstand his superiour, for the truths sake, so that he doth it with due respect and regard.

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(a) cap. 16.

(b) lib. 4.
Instit. c. 6.
§. 6.

(c) *Erasmus*
in hunc
locum.

(d) lib. de
Potestate
Papæ.

(e) *Galat.*
cap. 2.

5. To conuince that Paradox, that the Pope is Antichrist, the Catholikes doe vrge the continuance of Antichrists reigne set down in the Scripture diuersly, both by *yeares* (f), *monethes* (g), and *dayes* (h); all which seuerall descriptions thereof, being taken literally (as they expound them) do precisely make vp three yeares and a halfe, and consequently cannot be applyed to the Pope. And therefore our Aduersaries in answer to the sayd places are glad to say, that in all those textes an vncertaine tyme is figuratiuely to be vnderstood, though it be expressed diuersly by one and the same continuance of tyme. To proue, that the Pope is Antichrist, they commonly vrge that of the Apocalyps (i), where it is sayd, that the *whore of Babylon* doth sit vpon that Citty which hath seauen hils, meaning Rome. Which wordes do not directly touch Antichrist, but only by their supposed inference, that by the *whore of Babylon* is meant Antichrist: which they are neuer able to proue, since therby is vnderstood Rome in the tyme of the heathen Emperours, who then worshiped Idols, and was drunke with the bloud of Gods Saintes. In confirmation of the Reall Presence, we vrge the sentence of our Sauour, recorded by all the Euangelistes, to wit, *This is my body &c.* Which text being literally taken, doth containe expresly the very conclusion maintayned by vs, not by circuitions, or ambages, but directly, plainly, & immediatly. So as it cannot be conceaued, how our Sauour could speake more perspicuously in this poynt.

6. Now against the Reall presence our Sacramentaries do chiefly object that saying of Christ (k): *It is the spirit, which quickneth, the flesh profiteth nothing.* Which wordes do not fall directly vpon the question of Christ his Reall Presence in the Sacrament; Neyther is so much as Christ his flesh vnderstood hereby, as they would seeme to inferre (since then it would follow, that his Incarnation and death auayled vs nothing) but only the carnall conceite of the Iewes is cheked hereby, who thought that Christ would deliuer his body to be eaten fleshly, corporally, and carnally, as other common meates are eaten.

The Pseudoscripturist. CHAP. 8. 99

7. To the same end, they object those words of Christ: *Do this in remembrance of me*: which place by no necessary or probable illation can include the true absence of himselfe (which is the poynt in question) since they haue a referēce only to a circumstance of himselfe, to wit of his death & passion (which as being past, is absent) in remembrance wherof, he commandeth vs in the former wordes to receaue his sacred body and bloud in the Sacrament of the Eucharist, conformably to that speech of S. Paul (1): *mortem Domini annuntiabit is donec veniat*: You shall shew the death of our Lord, vntill he come, the Apostle so interpreting Christs former words. (1) 1. Cor. 11.

8. To proue that Priests in the Sacrament of Pen- nance, (where by putting God in remembrance of our sinnes, he soonest forgetteth them, and in acknowled- ging our selues to be sinners, we cease to be sinners:) haue power to remit or retaine sinnes, we alledge the playne wordes of our Sauour to them, (m) *whatsoever you shall loose vpon earth, shall be loosed in heauen*, as also those words re- corded by S. Iohn (n): *Whose sins you forgive they are forgiven them, and whose sinnes you retaine, they are retained*. Both (m) Math. 18. (n) 10. which places, in plaine, direct, & immediate construction containe in themselues the very touch and poynt of this controuersy without any inference or circuition at all; since they giue a direct and streight prooffe of the conclu- sion it selfe, to wit, that Priestes haue power to remit or retaine sinnes. For denyall of Priests authority in remit- ting or retayning of sinnes, our Sectaries are accustomed to produce that text of the Psalmist (2): *Tibi soli peccaui*, (2) P/alm. 50. *we haue sinned only against thee*; inferring herby, that because we sinne only against God, therefore only God can remit sinne: which inference if it were true, then should it by the same reason, take away the vertue of Baptisme for re- mitting of Originall sin. They likewise object certaine places of (3) Scripture, which shew, that we are not able to number all our sinnes, and consequently not able to confesse them to the Priest; which illatiō is most weake, since it maketh as must against the Confession of ous sins (3) P/alm. 18. & 37.

to God, as to the Priest.

9. For confirming the Doctrine of Freewill, the Catholikes do alledge (among other authorities) these following. In arbitrio (p) viri erit, siue faciat, siue non faciat: that is, It is in the choice or will of a man whether he will do or not doe. As also, Optio (q) vobis datur, eligite hodie quod vobis placet; Choice is giuen to you, chuse that to day which pleaseth you. And againe: Quoties (r) volui congregare &c. How often would I gather together thy children, as the hen gathereth her chickens, and thou wouldst not? All which places directly and flatly teach, that we haue freewill to do, and not to do. Now our Aduersaries for denyall of this Doctrine are accustomed to alledge chiefly such places, where it is sayd, that all things are done according to the will and counsell of God; As for example that of Christ (as if the eternall Word of the Father came downe to destroy that former wrytten word of God) Vnus passer (s) &c. Not one sparrow shall fall vpon the ground without your Fathers will. And againe, Qui (t) operatur omnia &c. Who worketh all things according to the Counsell of his will. Both which texts (besides diuers others of the same nature) conclude nothing, except first they be able to proue, that the Will, Counsell, and Foreknowledge of God cannot stand with mans freewill. The contrary wherof is most cleare; as appeareth by the example of Adam, who by our Aduersaries (u) acknowledgment had freewill to stand or fall, and yet this fall was neyther meere-ly contrary to Gods will, since he permitted the same, nor to his foreknowledge and prouidence, since he foreseeth all things.

10. Concerning Iustification by works, the Catholikes Conclusion and Position is found literally, and euē in those words, wherein they vsually expresse this theyr Doctrine; since we read in S. (x) Iames: That, ex operibus iustificatur homo &c. A man is iustified by workes, and not by fayth only. In like sort, where our Aduersaries doe obiekt any place against vs, the very distinction sometymes (such is their scarcify and dearth of pertinent texts) which the Catholikes do vse to auoyde their argument, is literally & expre-

(p) Num.

30.

(q) Iosue

24.

(r) Matb.

23.

(s) Matb.

9.

(t) Ephes.

2.

(u) Caluin.

1. l. Instit.

c. 15. §. 8.

Luther in

comment.

in Gen.

(x) c. 2.

The Pseudoscripturist. CHAP. 8. 101

expresly set downe in the words of those texts: Thus we fynd, that they vrge to this end, those words of the Apostle: *Arbitramur* (y) *hominem &c.* we account a man to be iustified by fayth without the workes of the law, as also that other vz. *Scientes* (z) *&c.* Knowing, that man is not iustified by the workes of the law: In both which places, the very answer is expresed, which the Catholikes are accustomed to make to such arguments; since in the sayd testimonies it is set down (& so we Catholikes do teach) that the workes of the law of *Moyse* (and consequently all others done meerely by nature and freewill, without the fayth, spirit and grace of *Christ*) can in no sort iustify a man; vpon which expresse distinction of workes in the Scripture it selfe, it followeth, that all other places, which through a naked resemblance of words may seeme to make more literally for the Protestants in this poynt, then these alledged, are to be expounded by these former texts, since the holy Ghost cannot set downe contrary and repugnant Doctrines.

11. For defence of Traditions, we vsually alledge that place of the *Theſſalonians* (a): *Brethren hold the traditions, which you haue receaued, whether it be by word, or by Epistle.* When we see that the Apostles words do immediatly and necessarily (without any helpe of strained consequences) imply a diuision, or partition of his Doctrine, which (no doubt) was Gods word. And that part therof was deliuered to the *Theſſalonians*, by his Epistle, the rest by word of mouth only: Which Text containes the very conclusion of the Catholikes Doctrine, to wit, that the Euangelists and Apostles did not wryte all things touching Christian fayth, but deliuered part therof only by preaching or by some other such like instruction. Now our Adversaries (to confront this text, and the Doctrine deriued thence) are accustomed to object the words of *S. Paul* (b): *Sed licet nos &c.* But if we, or an Angell from heauen euangelize to you, besides that we haue euangelized, be he anathema: In which words they suppose two things (and both false) before they can square this text to their purpose.

12. First, that the word, *Euangelizare*, doth include
N^o 3
only

only the wrytten word, and not *verbum traditum*, the word left by Tradition, which is implicitly the matter in question, and as the Sophisters call it, *Petitio principij*. Secondly, that the Latin word (*prater*) being in this text, hath reference to euery thing, which is not expressly set down in Scripture, since indeed it here signifieth as much as *contra*: meaning therby all Doctrine contrary to the Doctrine already deliuered by the Apostles: for otherwise *S. Iohn* should haue had the *Anathema* pronounced against him, for wryting of the Apocalips, after this Epistle of *S. Paul* was wrytten: So farre distant is this text from falling directly and plainly vpon the impugning of Traditions, since from such false supposalls as granted, they draw their Illation against the Catholike Doctrine thereof.

13. In like sort they alledge that saying of the Apostle to Timothy: *All Scripture* (c) *inspired of God is profitable to teach, to argue, to correct, to instructe in iustice, that the man of God may be perfect, instructed to euery good worke*. Where we see, that this text (as well as the former) is so farre frō pressing the Doctrine of Traditions immediatly, and without any helpe of a secondary inference, as that it doth not so much as once make mention of Traditions at all either in word or sense; neyther can any thing be racked against vs from thence, vntill it be first proued (which neuer shalbe) that the word *utilis*, signifyeth *sufficient*; and because a thing is profitable and conduce th to another thing or end, it therefore is sufficient alone of it selfe, for the obtayning thereof.

(d) *Math.* 14. Lastly, they bring forth certaine places (d) which do particularly condemne certayne pernicious and frivollous Traditions of the Iewes, and the Traditions, which the Catholikes do teach to haue bene deriued from our Sauour and his Apostles be all one: So impertinently do our aduersaries alledge these and such like places against our Doctrine of Traditions.

15. Concerning prayer for the dead, what can be more cleare & perspicuous for prooffe thereof then those words alled-

The Pseudoscripturist. CHAP. 8. 103

alleged out of the *Machabees* (e) (a testimony so euident, (e) 2. c. 2. as that I cannot forbear it, though it impugne my former method:) *Sancta ergo & salubris est cogitatio &c.* It is therefore a holy and heathfull cogitation to pray for the dead, that they may be loosed from their sinnes. Which place we see, doth literally & expressly contayne the very conclusion of the Catholike Doctrine therein, and which words proceeded vpon the practise of *Iudas Machabeus*, who sent a summe of money vnto *Ierusalem* to procure sacrifices to be performed for the spirituall reliefe and ease of his dead souldiers. I know that our Sectaries doe expunge out of the Canon of Scripture this booke as Apocryphall, yet they are to remember, that it is reckoned among other diuine and vndoubted bookes of Scripture by the third Councell of *Carthage* (f) by *Innocentius* (g) the first, and by *S. Austin* himselfe, who thus (h) sayth: *Libros Machabeorum &c.* The bookes of the (f) *Can.* *Machabees* are acknowledged by the Christians, for Canonically, 47. not by the Iewes. (g) *Epist.*

16. Now the chiefest places, which our Aduersaries do obiect herein, are (among others) such as being intended of the generall resurrection of the Iust, are calumniously wrested by them, to the particular tyme of ech vertuous mans death. Thus they alledge that sayng of the Psalmist: (i) *Cum dederit dilectis suis somnum, ecce hereditas Domini*, as 126. also that place of the Apocalips (k): *Beati qui in Domino moriuntur &c.* Blessed are they which dye in the Lord, from henceforth now sayth the spirit, that they rest from their labours, for their workes follow them. And as concerning this later place *Saint Iohn* throughout his whole Chapter speaketh of the later iudgment, and therefore, except the Protestants do first confound the particular tymes of mens deaths with the tyme of the general iudgment, they can draw nothing from hence in denyall of purgatory; adde to this, that some of the Fathers (as shalbe shewed hereafter) do interpret this text of martyrs only, who neuer suffer any paynes in *Purgatorie*.

17. They also produce to the same end the place in *Ecclesiastes* (l) *Si occiderit lignum ad Austrum &c.* If the tree (l) 11. shall

shall fall towardes the South, or towardes the North, it shalbe in that place, where it did fall. The meaning of which passage being deliuered in Metaphors or Allegories, doth the more hardly conuince any thing, since the sense in regard therof appears the more doubtfull: Notwithstanding the common exposition of this place is, that euery man eyther dyes in state of grace (vnder which state, are also vnderstood those, which come to Purgatory) and so falleth towards the South, wherby is meant Heauen: or in the state of mortall sinne, and then falleth towards the North, to wit, into hell. And whosoever dyeth in eyther of these states, shal for euer remaine in the same. And thus we see how farre of, the texts obiected by our aduersaries are from conuincing plainly, literally, and without any strained deductions, the Doctrine of Purgatory or Prayer for the dead.

18. Lastly to omit the like examples of diuers other Controuersies, the Catholikes do produce for prooffe of Euangelicall Counsells, that plaine saying of our Saui-
 (m) Math. our (m) : *Sunt Eunuchi &c. There are Eunuchs, who haue gel-*
 19. *ded themselues for the kingdome of heauen.* Which words con-
 taining no precept, are so cleare and direct in prooffe of those Counsells, as that our aduersaries (n) (therby to a-
 uoyd the force of them) are constrained to say, that by the
 (n) Peter words: *For the kingdome of heauen,* is figuratiuely meant for
 Martyr l. the more steady preaching of the Ghospell. So ridiculous & far
 de oelib. fetcht is this their answer.
 & votis.

19. As cleare also are those other wordes of Christ spoken to the yong man for confirmation of the said Do-
 (o) Math.ctrine, being taken literally & plainly vz. *Si (o) vis perfe-*
 19. *ctus esse &c. If thou wilt be perfect, Go and sell all, and follow me,*
and thou shalt haue a treasure in heauen. Which text (as also the former) doth immediatly and primatiuely without any secondary deductions, touch and proue the Doctrine it selfe of Euangelicall Counsells.

(p) Math- 20. Now against the sayd Doctrine, they vsually
 22. Marc. 8. object diuers passages (p) of Scripture, where we are cō-
 22. Luc. 10. manded to loue God with all our soule, and withal our
 strength

The Pseudoscripturist. CHAP. 8. 105

Strength, where we fynd, that what is collected is by this supposition, to wit, that the phrases, *Toto corde*, & *tota anima*, do signify *all our endeauour possibly in the highest degree*: which being false, they heerupon infer, that there is nothing, which is good, left vncommanded to be done, & then they conclude there is no place for Euāgelical Counsells, which are distinguished against precepts: Now what *toto corde*, & *tota anima*, or *totis viribus*, do signify, shall appeare in the Chapter following.

21. To the same purpose they detort those words of our Sauour (g) : *Cum feceritis haec omnia &c.* When you haue done all these things which are commanded you, say, we are vnprofitable seruants, we haue done that which we ought to doe. (g) *Lue.* 17.
Which place, (as it is manifest) in it immediate sense doth not touch the Doctrine of Euangelicall Counsells; besydes the very words themselues do expressely shew, that it cannot be applyed to our Aduersaries sense and meaning; since our Sauour speaketh precisely of those things, which are commanded to be done; where the Catholikes doe teach, that nothing which is particularly commanded in Gods word, is an Euangelicall Counsell.

22. Now, by these few example, set down of the places alledged out of Gods holy word both by the Catholikes and Protestants, we may make a coniecture of the rest, wherein (as I sayd before) we see the great disparity betwene the seuerall kinds of those texts. Seing that if we grant the literall, ordinary, facill, and most naturall sense, of the testimonies vrged by Catholikes, we necessarily grant the conclusion it selfe of that Doctrine, for which they are vrged; since they do touch immediatly without any ambages, or borrowed supposalls, the primary and radicall poynt or question controuerted betwene vs and the Protestants: wheras our Aduersaries testimonies out of the sayd Scriptures, though they were granted them in their own sense & cōstructiō, yet they presently force not the proofes of their assertions: and the reason herof is, because they fall not directly vpon the question it selfe, but only by meanes of their supposed inferences and deduc-

etions, and then sometimes they but concerne the manner, or some other circumstance therof, which (being only accessory and subsequēt) euen among Catholike Deuines is holden indifferent and disputable.

23. Thus we see, that these men, though they be much verbally conuersant with the Scripture, yet for any conuincing proofes deduced by them from thence, they are most needy therein; not much vnlike vnto those, who haue the stamping or coyning of siluer and gold, who, though great store therof come through their handes, yet commonly are poore, as hauing no true interest in any part of the same.

That the textes of Scripture are expounded by the Fathers in the same sense, in the which they are alledged by Catholikes, for prooffe of their Doctrine and fayth.

CHAP. IX.

IT being made cleare in the precedent chapter, that the texts of holy Scripture alledged by the Catholiks for prooffe of their faith are more literall & perspicuous, as also do touch more directly and punctually the doubts for which they are vrged, then any cōtrary passages or places therof objected by our aduersaries: It now remaineth, that we shew two things, first that the ancient Fathers haue in their wrytings and commētaries euer interpreted the sayd former texts, and others of like nature vrged by vs, euen in the same sense and meaning, which we do for the iustifying of our Catholike Doctrine. Secondly that they haue deliuered a different construction from our aduersaries of those principall texts, which they now produce against vs; so as, according to the Fathers expositions of the sayd places (which agree with the Catholikes con-

The Pseudoscripturist. CHAP. 9. 107

construction therof) they do nothing at all impugne our Religion. Both which poynts being once made good, do mightily preiudice our Sectaries. For what probability (I might say possibility) can there be conceaued to the contrary, but that the Fathers did interprete both the sayd sorts of texts (I meane of such as are produced eyther by vs or our Aduersaries) according to the intendment of the holy Ghost, or at least were much aduantaged about the Nouellistes of these dayes for the true construction therof? When we consider, that they were men of admirable vertue and piety, of great and extraordinary learning, such as were not interested our in Cōtrouerfies, as neither hauing then enemies to crosse their present Doctrine (except it were some one or other confessed Heretike) nor yet knowing what doubts in fayth might aryse in after ages; but especially, when we call to mynd the tymes wherein they liued, to wit euen then, when by our Aduersaries confessions, the Church of God (of which they were the graue and reuerend Pastours and Doctours) had in no one poynt departed from the Doctrine deliuered by our Sauour, and his Apostles. So little reason we find, hath our Nouellist to make his sole refuge, to Gods sacred word, were it not therby to auoyde the ordinary and vsuall tryall drawne from all other proofes or testimonies whatsoeuer, and finally to make himselfe sole iudge of the sayd word.

2. But to begin with some chiefest of those testimonies of Scripture, which the Catholikes are accustomed to alledge, (reseruing the textes obiected by our Aduersaries to the next Chapter) where I intend to restrain my selfe only to some few texts of euery maine Controuerfy; both because to examine al the places of euery Cōtrouerfy, according to the exposition of Fathers giuen therof, would not be answerable to my designed breuiuity, as also, in that by the examples heere set down, it wilbe easy to make a true coniecture of their interpretation of the rest; for since they did not contradict themselves in their owne fayth & Doctrine, it cannot be ima-

gined, that they did contradict themselves in the exposition of such texts, as conduced to the maintayning and iustifying of their fayth and Doctrine.

3. And first concerning *S. Peters Primacy*, that place of *S. Matthew* (a), v^z. *Thou art Peter, and vpon this rocke I will build my Church &c.* is interpreted ioyntly by the Fathers, that Christ euen in those words did promise to him that supreme authority ouer his Church, which the Catholikes do teach that after he receaued, and which the Bishop of Rome at this day inioyeth. This text I say, is thus expounded by *Origen* (b), *Basil* (c), *Chrysostome* (d), *Tertullian* (e), *Cyprian* (f), *Ierome* (g), *Austin* (h), and others, all whose direct words were ouer laboursome to set downe, and therefore it shalbe sufficient to referre the Reader only to the places, where thus they wryte.

(a) c. 16. of *S. Matthew* (a), v^z. *Thou art Peter, and vpon this rocke I will build my Church &c.* is interpreted ioyntly by the Fathers, that Christ euen in those words did promise to him that supreme authority ouer his Church, which the Catholikes do teach that after he receaued, and which the Bishop of Rome at this day inioyeth. This text I say, is thus expounded by *Origen* (b), *Basil* (c), *Chrysostome* (d), *Tertullian* (e), *Cyprian* (f), *Ierome* (g), *Austin* (h), and others, all whose direct words were ouer laboursome to set downe, and therefore it shalbe sufficient to referre the Reader only to the places, where thus they wryte.

(b) Hom. 3. in *Exod.* that Christ euen in those words did promise to him that supreme authority ouer his Church, which the Catholikes do teach that after he receaued, and which the Bishop of Rome at this day inioyeth. This text I say, is thus expounded by *Origen* (b), *Basil* (c), *Chrysostome* (d), *Tertullian* (e), *Cyprian* (f), *Ierome* (g), *Austin* (h), and others, all whose direct words were ouer laboursome to set downe, and therefore it shalbe sufficient to referre the Reader only to the places, where thus they wryte.

(c) l. 2. in *Eunom.* Rome at this day inioyeth. This text I say, is thus expounded by *Origen* (b), *Basil* (c), *Chrysostome* (d), *Tertullian* (e), *Cyprian* (f), *Ierome* (g), *Austin* (h), and others, all whose direct words were ouer laboursome to set downe, and therefore it shalbe sufficient to referre the Reader only to the places, where thus they wryte.

(d) Hom. 55. in *Math.* direct words were ouer laboursome to set downe, and therefore it shalbe sufficient to referre the Reader only to the places, where thus they wryte.

(e) lib. de *Prascript.* In like sort that place of (i) *Iohn*: *feede my sheepe*, is expounded by the Fathers in the same sense, as we doe expound it, who in their wrytings doe plainly teach, that Christ euē in these words did institute *Peter* the head ouer his Church, giuing him that authority which in the aboue alledged place of *Matthew* he had only promised: *Chrysostome* sayth vpon this place: *Alis omisiss Petrum dumtaxat affatur, fratrum ei curam committit*: that is, *The rest of the Apostles being omitted, our Lord doth in this place speake only to Peter, to whome he committeth the charge of his brethren.* Ambrose (k) expounding the same words, sayth of *Peter*: *Quia solus profertur ex omnibus, omnibus antefertur*: Because *Peter* alone of all the rest, did only professe Christ, (meaning at that tyme, when Christ did aske his Apostles who he was) therefore he is preferred before them all. *Gregory* (l) teaching that the care of the Church was deliuered to *Peter*, sheweth the reason therof, in these words: *Ipsi quippe dicitur, pasce oues meas*, that is, because to *Peter* it was sayd, *feed my sheepe*: See also the cleare and pregnant expositions of the former words in *Epiphan.* (m), *Leo* (n), *Theophylact* (o) &c.

5. The Catholikes to proue, that Antichrist is to reigne but three yeares and a halfe, do vrge diuers places of the Scripture, where his continuance is described by

yea-

The Pseudoscripturist. CHAP. 9. 109

yeares (p), monthes (q), & (r) dayes (as is aboue touched) (p) *Apoc.*
 which places if they be expounded literally, do make vp ^{12.}
 iust three yeares and a halfe, and then it followeth, that (q) *ibid.* c.
 the Pope cannot be Antichrist, as hauing reigned by ^{11. & 12.}
 our Aduersaries confessions many hundred of yeares. And (r) *ibidem*
 yet we fynd, that the sayd places are expounded literally ^{8. 12.}
 by the Fathers: *Austin* (s) thus wryteth of this poynt: *An-*
tichristi aduersus Ecclesiam sanctissimum regnum &c. Though the ^{cap. 23.}
 kingdome of Antichrist shalbe most seuer and cruell, yet shall it co- ^{(t) In c. 7.}
 tinue but for a small tyme, and he which halfe sleeping readeth the ^{Daniel.}
 Scripture herein, cannot doubt: for the words, a tyme, two tymes, & ^{(u) Orat. de}
 halfe a tyme, do signify, a yeare, two yeares, and halfe a yeare, & ^{consumat.}
 consequently three yeares & a halfe: besides the same appeareth by ^{mundi.}
 the number of the dayes, and moneths, set downe in the Scriptures: ^{(x) Catech.}
 Thus far *S. Austin*. ^{15.}

6. *S. Hierome* (t) thus also wryreth: *Tempus annum* ^{(y) lib. 5.}
significat &c. A tyme doth signify a yeare, 2. tymes, two yeares, halfe ^{in fine.}
 a tyme, six moneths, during which period, the Saints of God shalbe ^{(z) In c. 7.}
 subiect to the tyranny of Antichrist: See also the like literall ex- ^{Daniel.}
 positions of the former places, in *Hippolitus* (u) *Martyr*, *Cyrl*, ^{(a) Ma-}
(x), *Ireneus* (y), *Theodore* (z) &c. ^{lach. 4.}
^{Eccles 44}

7. Whereas to the like end, we produce certaine places ^{(b) l. 4. c.}
 of Scripture (a), prouing that *Enoch* & *Elias* are to retorne ^{18.}
 personally, and truly in their owne naturall bodies into ^{(c) De}
 the world at the comming of Antichrist; and therefore the ^{mundi co-}
 Pope cannot be Antichrist, in that those two are not yet ^{summat.}
 come, for the auoyding of which argument the Prote- ^{(d) l. 4. c.}
 stants are forced to expound the sayd places figuratiuely ^{11. & 12.}
 of other men, to wit of their owne ministers and Ghos- ^{(e) l. 9. c. 6.}
 pellers; yet the Fathers do interpret the sayd textes lite- ^{(f) l. 7. c.}
 rally of *Enoch* and *Elias*. Thus we find, that *Damasene* (b), ^{17.}
Hypolytus (c) *Martyr*, *Gregory* (d), and *Austin* (e) commenting ^{(g) In v't.}
 vpon these places do write literally the personall cōming ^{c. Malach.}
 of them in the tyme of Antichrist. In like sort doth *Hierom*, ^{(h) Tract.}
 and *Origen*, and *Chrysostome* all writing vpo the 17. Chap- ^{4. in Ioan.}
 ter of *Matthew*, as also *Lactantius* (f), *Theodore* (g), and
Austin (h) do proue out of the former passages of Scripture
 the cōming of *Elias* in his owne true and naturall body.

3. 8. As concerning these words of our Saviour touching his true and reall being in the Sacrament of the Eucharist, v^z. *This is my body*, Two things are to be obserued in the Fathers: first that our Aduersaries cannot produce any one father (among so many as haue commēted vpon the said words) which doth interpret the said text figuratiuely. Secondly, that diuers of them haue taught most expressly, that the said words are not to be takē figuratiuely, but properly and literally: Thus we read, that *Theophilact* (i), *Chrysostome* (k), both the *Cyrils* (l), *Ambrose* (m), *Eusebius Emisenus* (n), *Epiphanius* (o), and others do ioyntly teach, that in this point we haue need of fayth therby to declare that, which seemes most absurd to our senses. But to vnderstand the words figuratiuely, (to wit, that the body of Christ is to be signified by bread) is neither absurd in sense, neither is there any great difficulty of fayth required ther-
de Sacram. 10.
cap. 5.
(n) bom. 5.
de Paschat.
(o) in
Ancorat.
(p) 1. Cor.
c. 11.
(q) in c. 11.
prioris ad
ad Corinth.
& Theo-
dor.
(r) inc. 1.
Malach.
(s) Hom.
24. in pri-
or. ad Co-
rinth. &
hom. 83 in
Matth.
(t) Hom. 2.
in psal. 37.
(u) l. 2. de
baptis. c. 3.
9. In likesort for the prouing of the said mystery & article of our beliefe, we vsually alledge those words of the Apostle (p): *Qui manducat & bibit indigne &c. He that eateth and drinketh vnworthily, eateth and drinketh iudgment to himselfe, not discerning the body of our Lord*: Out of which words we gather, that some are here reprehended, in that they receiue the body of Christ vnworthily, but these do not receaue it in spirit and fayth, for in so doing they should receaue it with profit and worthily; therefore they receaue his body only in body, and not in spirit, and consequently his body is there really and truly present. And in this sort is this text expounded by the fathers, v^z. *Ambrose* (q), *Ierome* (r), *Chrysostome* (s), *Origen* (t), *Basil* (u), & others, which exposition of the fathers being true, depriueth our aduersaries of all sufficient answer to the said text.
10. That those three places, which the Catholiks do commonly vrge for prooffe of Priests authority in remitting sinnes, v^z. *Math. 16. To thee I will giue the keyes of heauen, and whatsoever thou shalt bynd vpon earth shalbe bound in heauen* (u) l. 2. de *&c. Math. 18. What things you shall bynd vpon earth shalbe bound in heauen, and what things you shall loose &c.* Lastly *Iohn. 20.*
Whose

The Pseudoscripturist. CHAP. 9. III

Whose sins you shall remit, are remitted vnto the, and whose sinnes you shall retaine, are retained: That these places (I say) doe proue, that Priests haue authority giuen them truly and really to remit sins in the Sacrament of Pennance, & not only by declaring and pronouncing their sinnes to be remitted (as our Sectaries do teach) it appeareth out of the fathers expositions of the foresaid places, who expounding them literally with the Catholikes, do proue therby the true authority of the Priests therein. S. Gregory (x) expounding the words: *Whose sinnes you shall remit*, thus sayth: *Principatum superni iudicii &c.* The Apostles do obtaine a principality of supreme iudgment, that in the place of God, they may retayne the sinnes of some, and loose the sinnes of others. S. Chrysostome (y) expounding the former texts, and comparing the authority of the Priests of the old law ouer the leprous persōs, with the Priests of the new law, thus concludeth: *At nostris Sacerdotibus non corporis lepram &c.* It is granted to our Priests, I say not to try them which are purged, but absolutely to purge and cure not the leper of the body, but the filth and foulness of the soule. See also S. Austin (z), Ierome (a), Ambrose (b), Gregory (c) Nazianzene, all which do interpret the former texts literally, and acknowledge from thence the sayd authority in Priests for remitting of sinnes, which the Catholikes at this day do teach.

11. That place of S. Iohn (d) v. Except a man be borne againe of water and the spirit, he cannot enter into the kingdome of God: doth proue, that the Sacrament of Baptisme doth *ex opere operato* conferre grace, and iustify a man; which perspicuous and cleare testimony to peruert, our Aduersaries are forced to say, that the wordes are not spoken of the Sacrament of Baptisme, but only of regeneration caused by the holy Ghost, whose property is to wash the soule, as the water doth wash the body. And yet against this phantasticall exposition we are able to produce the fathers, who do literally vnderstand the former words as spoken of the Sacrament of Baptisme; which exposition of theirs granted as true, doth necessarily force the Catholike Doctrine therein. See Cyrill, Austin, Chrysostome and

4.

(x) Rom.

26. in E-

uang.

(y) l. 3. de

sacerd. the

scope of

which

booke is to

proue this

point.

(z) l. 20. de

Ciuil. Dei

expounding

those

words of

the Apoc.

Et vidi se-

des, & se-

dentes &c.

(a) Ep. ad

Heliodorū,

de vita so-

litaria.

(b) l. 1. de

penit.

c. 2 & se-

quent.

(c) Oratio-

ne ad ciues

timore per-

cursos

(d) c. 3.

5.

(Q)l. 3. de and Origen, all interpreting this place, as also Ambrose (l), Spirit. fact. Cyprian (m), Ierome (n), and the rest.

6. 11. 12. In prooffe of Freewill (mong other places) we (m)l. 3. ad alledge those words of God spoken to Cain : Nonne (o) si Quirinum. bene egeris, recipies &c. If thou dost well, shalt thou not be accepted? (n) In c. 16. and if thou dost not well, sinne lyeth at thy doore. Sub te erit appetitus eius, & tu dominaberis illius, that is, And vnto thee it desire (vz. of sinne) shalbe subiect, and thou shalt rule ouer it. vz. ouer sinne.

13. Now our Aduersaries in answer hereto do say, that the words, Sub te erit appetitus eius, & tu dominaberis illius, ought to haue reference to Abel, meaning hereby, that Abel should be subiect to Cain, and that as being the elder he should rule ouer Abel. Which construction being most forced, & indirect, is generally impugned by the Fathers, who in the exposition of the former words do in both places vnderstand sinne, and not Abel. Thus we find that S. Austin (p) saith of this place as interpreting it: Quiesce, ad te enim conuersio eius, & tu dominaberis illius, numquid fratris? absit: cuius igitur, nisi peccati? that this: Content thy selfe (Cain) for (q) Inque. it shall turne it selfe to thee, and thou shalt rule ouer it: ouer what? ouer thy brother? God forbid: ouer what then, but ouer sinne? S. Ierome in like sort wryteth thus, (q) Quia liberi arbitrij es, moneo vt non tibi peccatum, sed tu peccato dominaberis, (alluding to the words in Genes.) Because thou art of freewill, I do counsell thee, that sinne may not rule ouer thee, but thou ouer sin. See also Am- (s) lib. 4. brose (r), Gregory (s) and Prosper (t), expounding those former words of sinne, and not of Abel; all which fathers do (t)l. 2. de euen deriue the Doctrine of freewill from their foresaid ex- vocat. 8. position therof. c. 13.

14. For maintenance of Iustification by workes (for we allow that saying of the Historiographer, Fayth, that is seene is better, then fayth that is heard) we do vrge that place of Iames (u) (aboue touched) Do you see, because of workes a (u) capi 2. man is iustified, and not offayth only? which text is so plaine & (x) lib. de direct for Iustification by workes, as that S. Austin (x) is not fide & ope- afraid to say, that the very scope and drift of this Epistle ribus c. 14. of S. Iames, as also that of Peter, Iohn, and Iude, was chiefly

The Pseudoscripturist. CHAP. 9. 113

to repress the heresy then begun about Iustification by fayth only: so great an impugner was this auncient Father of our Aduersaries sole and melancholy fayth; for so I may well tearme it, since it will be euer alone, and cannot brooke the company of good workes.

15. In like manner, for proofof merit of workes (among other testimonies) is alledged that saying recorded in Matthew (y): *Voca operarios, & redde illis mercedem: Cal the workmen, and pay them their hyre, or wages:* in which place by the word, *hyre*, is vnderstood their daily wages, as appeareth by the parable it self. Now by this daily wages is signified eternall life euen by the common exposition of the Fathers vpo this place. See also S. Austin (z), S. Ierome (a) & S. Gregory (b), all of the so interpreting the former words.

16. For proofof Euangelicall Counsels, which make a difference betwene a Stoicks dulnes, and a Christian and religious contempt, is (as I said before) that place of Saint Matthew alledged (c): *There are Eunuches, which haue gelded themselves for the kingdome of heauen:* where the words, *for the kingdome of heauen*, do not signify (as the Protestants would haue it) for the better and more easy preaching of the gospel, meaning that some are to abstaine from mariage only to that end: but the former wordes do truly import so much, as literally they signify, that is, that some forbear mariage and liue in perpetuall chastity for the gayning of the ioyes of heauen: and thus is this place expounded by Cyprian (d), Chrysostome (e), Ierome (f), Austin (g), who thus wryteth therof: *Christo laudante eos, qui se castrauerunt &c.* Christ praysing them, who haue gelded theselues, not for this world but for the kingdom of heauē, shall any Christian gainsay the same, in affirming that this kind of gelding is profitable only for this life, & not for the life to come? For proofof the said Doctrine, we fynd that the Fathers do interprete those words of our Sauour: *Si vis (h) perfectus &c.* If thou wilt be perfect, Go and sell all that thou hast, &c. and follow me &c. only as a Counsell, and not as a Precept, as our Aduersaries do teach. See vpo this text Ambrose (i), Ierome (k), Austin (l), Chrysostome (m), who do ioyntly teach, that our Sauour exhorted and counsel-

(y) c. 20.
(z) lib. de
sancta vir-
ginit. c. 26.
(a) l. 2. in
Iouinian.
(b) lib. 4.
moral. c.

42.
8.

(c) Matb.

(d) lib. de
habitu vir-
ginum.

(e) In hūc
locum.

(f) l. 1. cou-
tra Iouin.

(g) De san-
cta virgi-
nit. c. 24.

(h) Matb.
ibidem.

(i) l. de vi-
duis ultra
med.

(k) Contra
Vigil.

(l) Epist.
89. q. 4.

(m) en hūc
locum.

led only to Pouerty in his former words, but imposed no commandement and precept therof; whose exposition being true, it followeth, that who voweth perpetual pouerty, performeth an Euangelicall Counsell. And of such an one is verified that saying of one Father: *Omnia inuenit in Deo, qui propter Deum omnia reliquit.*

9. 17. Concerning the visibilty of the Church, we vrge those words of the Psalmist (n), to wit, *In sole posuit tabernaculum suum*: He placed his tabernacle in the sunne: Which place Saint Austin (o), doth thus expoudd: *In manifesto posuit Ecclesiam suam*: He placed his Church in an open and conspicuous place. In like sort according to the expositions of S. Ierome and S. Austin, the Church of Christ is compared to a mighty huge mountaine, which is euer in sight. See their expositions giuen vpon *Isa. 2. Dan. 2. and Micheas 4.* S. Austin (p) also doth expound those words of S. Matthew vrged by vs of Christs Church, *vz. A city placed vpon a mountaine cannot be hid*: So clearly did those fathers thinke, that the sayd text did confirme the visibilty of the church.
10. 18. For prooffe of Traditions we vsually alledge that place of the (q) Apostle: *Laudo vos, quod per omnia &c.* I prayse you, that in all things you are my ndfull of me, and that, as I haue deliuered to you, you keepe my precepts: Which text the Fathers expounding do cōstantly teach, that the Apostle did heer speake of vnwritten precepts and Traditions: so doth Damascene (r), Basil (s), Chrysostome (t), Epiphanius (u), & Theophilact (x) interpret this place.
11. 19. In like sort the Fathers do interpret that other place of S. Paul (aboue mentioned) of vnwritten traditiōs, to wit that of the Thessalonians: *Itaque fratres tenete &c.* Therefore brethren, hold the Traditions, which you haue receaued eyther by speech or by Epistle. So doth Theophilact (y), Damascene (z), Oecumenius (a), Basil (b) expound it; And Chrysostome (c) thus briefly wryteth of the former words: *Hinc patet, quod non vis. sanct. c. omnia per epistolas tradiderint &c.* Hence it appeareth, that the Apostles did not deliuer all things by their Epistles, but many thinges also euen without writing, which do deserue and are worthy of as much credit & authority, as the former things deliuered by writing.

The Pseudoscripturist. CHAP. 9. 115

20. Touching *Lymbus Patrum*, or the place where the soules of the iust were before Christ his Incarnation and death, we are accustomed to alledge that place of the booke of the (d) Kings, where the soule of *Samuel* appearing to *Saul*, was seene to ryse out of the earth. And that it was the true soule of *Samuel*, appeareth by the testimonies of the fathers, so expounding that place, See *S. Austin*(e), *Ambrose*(f), *Ierome* g), *Basil* (h), and *Iosephus*(i).

11.
(d) 1. Reg. cap. 28.
(e) De cura pro mortuis c. 15.
(f) In 1. c. 1. Luca.

21. That Christ after his death and Passion did truly descend into hell, that (*) so he might destroy through death him, who had power ouer death, we produce that plaine place of *S. Matthew*, where it is sayd (k): *Sicut fuit Ionas &c. Euen as Ionas was three dayes & three nights in the belly of the whale, so shal the sonne of man be in the heart of the earth.* Which place that it is not vnderstood of the graue (as our Aduersaries do answer) but of hell it selfe according to the Catholiks exposition, appeareth from the testimonies of *Ierome* (l), who thus wryteth: *Sicut cor est in medio animalis, ita infernus in medio terra esse perhibetur*; that is, *Euen as the hart is in the midst of the liuing creature, so is hell in the midst of the earth*: of *Irenaeus* (m), of *Tertullian* (n), of *Gregory Nissenus* (o), and of *Ambrose* (p), all which Fathers do vnderstand by those wordes of *Matthew*, in corde terra, Hell.

(g) In 7. Ista.
(h) Epist. 80. ad Eufrachium.
(i) l. 6. antiquit. c. 17.

22. We also alledge for prooffe of the same article, that saying of the Apostles: *Qui ascendit, ipse est &c.* He that ascendeth, is the same, which descended into the lower parts of the earth; where the Latin words, *inferiores partes terra*, do not signify the graue (as our Aduersaries do interpret) but hell, and thus we fynd this place expounded by *S. Ierome* (q), *Ambrose*, *Chrysostome*, and *Theophilact*, they prouing Christ his descending into hell out of this, and the former alledged text.

12.
(*) Hebr. c. 2.
(k) c. 12.
(l) In c. 2. Iona.
(m) l. 5. circa finem.
(n) l. de anima c. 31.
(o) in orat. 1. de resurrectione.
(p) In c. 4. ad Ephes.
(q) Omnia hi in hunc locum.

23. For confirmation of Purgatory and Prayer for the dead (besides that place of the *Machabees*, which is so plaine, as that it needeth no illustration of the Fathers) we alledge that place of *Matthew* (*) where it is said, that there are some sins, which neyther are remitted in this world, nor in the world to come: Wherby we Catholikes, & the Fathers afore

13.
(*) c. 12.

(r) l. 21. de vs, do gather that some finnes are remitted in the world
Civit. Dei. to come by prayers and suffrages of the Church, and this
c. 24. & l. Illation is deduced from this text, by S. Austin(r), S. Iero-
6. in Iulian. me(s), Bede(t), and others.

cap. 5. 24. Another authority for prooffe of Purgatory is
(s) lib. 4. vsually alledged out of S. Matthew(u) and S. Luke, where
dialog. c. it is sayd: *Esto consentiens aduersario tuo &c.* Be at agreement
39. with thy aduersary betymes, whiles thou art in the way with him,
(t) in c. 2. Marci. least perhaps thy aduersary deliuer thee to the iudge, and the iudge
(u) Math. deliuer thee to the officer, and thou be cast into prison: verily I say
5. Luc. 12. to thee, thou shalt not go from thence, till thou repay the last far-
(x) l. de a- thing. Now by the last farthing, is here mystically and figu-
nim. c. 17. ratiuely vnderstood small finnes, which shalbe payed for,
(y) lib. 4. that is, shalbe punished in the fire of Purgatory, and thus
epist. 2. is this place expounded by Tertullian(x), Cyprian(y), Ori-
(z) Hom. gen(z), Ambrose(a), and Ierome(b), who thus plainly in-
35. in Luc. terpreteth the former words: *Hoc est, quod dicit, non egredie-
(a) in c. 11. ris de carcere, donec minuta peccata persoluas*, that is: This he saith,
Luc. (b) in c. 5. Thou shalt not get out of prison, till thou hast discharged euen thy
Math. little finnes.

14. 25. Touching Prayer to Saintes. And first that Saintes
(*) cap. 15. do intercede and pray for vs, we proue out of Ieremy(*)
where it is sayd: *Dixit Dominus ad me, si steterint Moyses & Sa-
muel coram me, non est anima mea ad populum istum*: that is, If
Moyse and Samuel stood afore me, my mind is not to this people:
Meaning that if Moyse and Samuel should the pray to God
for the people of the Iewes, yet God would not heare the:
out of which place we gather, that Moyse and Samuel (the
being dead) were accustomed at other tymes, to pray to
God for the, since otherwise this speach of God had bene
indirect and to no purpose. Now wheras our Aduersaries
to auoyd this argument, do say, that the meaning of this
place it not, that if Moyse and Samuel in their owne per-
sons, but if any other godly men, (such as Moyse & Samuel
were) should pray to God, he would not heare them. Yet
(c) Hom. 1. in epist. notwithstanding we find this place expounded literally,
1. ad Thes. personally, and truly (and so consequently against our ad-
sal. (d) in huc uersaries their answer) of Moyse and Samuel, by Chrysostome
locum. (e) l. 9. mo- ral, c. 12. (c), Ierome(d), & Gregory(e).

The Pseudoscripturist. CHAP. 9. 117

26. To the same end we produce out of the *Machabees*(f), how *Iudas* did see in a vision *Onias* the Priest, and *Jeremy* the Prophet (both which were then dead) praying for the Jewes. Now seeing that this booke of the *Machabees* is accounted true and vndoubted Scripture by *S. Austin*(g) *Cyprian*(h), *Ambrose*(i), *Gregory*(k) *Nazianzen*, and others, it therefore followeth, that these Fathers acknowledging the *Machabees* for Scripture, and neuer making any other construction of this vision, then literall, & such as the words import, do also acknowledge that this place doth infallibly proue, that the Saintes do pray for vs.

27. Now more particularly that Saintes are to be prayed vnto, we proue by the words in *Iob*(l), where it is sayd: *Voca, si quis est, qui tibi respondeat, & ad aliquem Sanctorum conuertere*. That is, Call if any there be, which may answer thee, and turne thy selfe to any of the Saints. Where by the name of the Saintes are vnderstood the Angells according to the exposition of *S. Austin*(m). But if Angells do pray for vs, then do Saintes the like, since there is one and the same reason of both.

28. Now to make an end of this Chapter, I will finally rest in bringing a place or two out of the Scripture to proue that the Eucharist is a true and proper (though vnbloudly) Sacrifice, contrary to our Aduersaries wicked Doctrine herein. And first we are accustomed to alledge in prooffe hereof the priesthood of *Melchisedech*, of whome it is thus said: *Melchisedech*(n) *rex Salem protuli*. &c. that is, *Melchisedech* being King of Salem, did offer bread and wyne, for he was a priest of the high God. Now not only *Dauid*(o), but also *S. Paul*(p) do so referre this place to Christ, as that *S. Paul* doth plainly say, that Christ was a Priest according to the order of *Melchisedech*; & not according to the order of *Aarō*. Now if Christ be a Priest according to the order of *Melchisedech*; then the reason hereof is, in that Christ is to institute an vnbloudly sacrifice vnder the forme of bread and wyne, and so we Catholikes do hould, that this he did, when he first instituted the blessed Eucharist. And answerably hereto, the Fathers do interpret those words of

(f) 2. Mac. cap. vlc.

(g) l. 18. de

Ciuit. Dei.

cap. 36.

(h) l. 1. ep.

3. ad Cor-

nelium.

(i) l. 2. de 3

Iacob. c. 10.

11. & 12.

(k) Inorat.

de Mach.

(l) Iob. c. 5.

(m) In an-

not. in Iob.

15.

(n) Genes.

14.

(o) Psalm.

109.

(p) Hebr.

7.

(q) l. 4. the Psalmist (q): *Thou art a Priest according to the order of Mel-*
stomat. *chisedech*: and the like words of S. Paul, to wit, that Christ
 (r) lib. 5. is therefore properly and truly called a Priest according to
demonstr. the order of *Melchisedech*, because he instituted at his last
 Euāg. c. 13. supper, a Sacrifice vnder the formes of bread and wyne:
 (s) l. 2. ep. Thus are those former places expounded by Clemens (r) A-
 3. ad Cæcil. (t) Hæres. alexandrinus, Eusebius (s) *Cæsariensis*, Cyprian (r), Epiphanius (u),
 55. Ambrose (x), Chrysostome (y), Ierome (z), Austin (a), and others.
 (u) lib. 5. de 29. A second conuincing testimony in proofof the
Sacram. c. sacrifice of the Masse, is take out of Malachy in these words:
 1. *Non est mihi voluntas in vobis, dicit Dominus Exercituum &c.* I
 (x) Hom. 35. in Gen. haue not a mynd or will in you, sayth the Lord of hostes; and I will
 (y) Epist. ad Marcel. not take any guift from your hand, for from the rising of the sunne
 (z) Epist. 95. ad In- vnto the setting thereof, my name is great among the Gentiles, and
 nocent. because my name is great among the Gentils, saith the Lord of hostes.
 Pap. Which text containeth a prophesy of the sacrifice, which
 (a) Dialog. shalbe offered to God, by the Gentils, after their conuer-
 cā Tripho. sion to Christian religion. And because thus far the Pro-
 (b) l. 4. c. testants do acknowledge, they therefore interpret this
 32. place of spirituall sacrifices (to wit prayers, thankesgiuings
 (c) l. 3. con- and such like) which the elect and faythfull offer vp to
 tra Marc. God. But the Catholikes do expound this sayd place of
 (d) l. cont. Malachy of a Sacrifice, as it is truly and properly taken,
 Iudæos c. to wit of the sacrifice of the Eucharist. And in this particu-
 c. 16. lar sense, they find this prophesy expounded by Iustinus (c)
 (e) In Cō- ment. psal. Martyr, who thus plainly saith: *De nostris gentium &c.* Of our
 95. sacrifices of Gentils, that is of the bread and Cup of the Eucharist,
 (h) In Cō- ment. Ma- Malachias did then speake &c. By Ireneus (d), by Tertullian (e),
 lach. by Cyprian, by Chrysostome, by Ierome (h), & finally by S. Au-
 (i) l. 1. con- stin (i), al which Fathers do directly & in plaine words ex-
 tra aduers. pōūd this prophesy of Malachy, of the sacrifice of the masse.
 leg. & 30. I could exemplify, in many more textes, both
 proph. t. c. of these articles and of others, the Fathers like agreement
 20. & l. 18. with the Catholiks, in expounding such passages of Scrip-
 de Ciuit. ture, as we at this day do alledge in warrant of our reli-
 Dei c. 36. gion. But these former examples, being of the chiefest cō-
 trouersies, and of the most markable textes objected by vs,
 may

The Pseudoscripturist. CHAP. 9. 119

may seeme as a scantling, wherby to measure the Fathers mynd and inclination in interpreting of all such others. And now by this, which hath bene already set downe, we may gather, how much our Aduersaries are endangered, by seeking to determine all controuerfies betwene vs and them, only by the wrytten Word, if therein they would stand to the iudgment of the auncient Fathers, whose great distāce of a thousand yeares at least is the reason (belike) why they appeare so litle in the eyes of these our Sectaries, who (we see) do not only beleue the Doctrine answerable to the Catholikes expositions of the former texts, but theselues do expound the sayd texts & authorities, as we do, and from their owne such constructions do deryue and iustify their faith and Doctrine equally maintayned by vs both, so as those wordes of *Tertullian* (p) doe (p) lib. de rightly concerne the Fathers and vs: *Concorporauit nos scriptura diuina, litera ipsa glutina nostra sunt*: So hard (indeed so impossible) it is to deuyde the thred euently betwene the Fathers and vs, but that we both must ioyntly participate, eyther of interpreting the Scripture, according to the intended sense of the holy Ghost, or else of most fowly deprauing and adulterating the same, since if we Catholikes erre therein, we see, how iustly we may insimulate the Fathers within our sayd error. And yet our Aduersaries (see the subtilty of Heresy) do peremptory call the sayd poynts of faith and Doctrine deduced out of the former constructions of Scripture, *Antichristian and damnable heresies* (as they are maintayned by vs Catholikes) which in the Fathers they allieuate and gentle, by tearing them but *Naues* and *Neuia*: idle and inconsiderate, eyther heresies in both, or but spots and blemishes in both, for it is the Doctrine which denominates the person, not the person the Doctrine: Yet neyther dare they iustify; since the one, would discouer their open & dangerous breach with the Fathers; the other an ouer fauorable extenuation of our religion; both an acknowledmēt of their ouer sight in retracting that in the end, which hitherto they haue so pertinaciously auerred. But to recall my selfe and to haste to the next Chapter.

CHAP.

That the textes of Scripture obiected by the Protestantes in disprouall of our Religion, are otherwise expounded by the Fathers, then in that sense, wherein our Aduersaries do vrge them. And that their expositions of them do commonly agree with ours.

CHAP. X.

NOW after we haue shewed, that the Fathers do ioine with vs Catholikes in their expositions of the chiefest and most conuincing textes, which we are accustomed to alledge for warrant of our Doctrine; it followeth (according to our former designe) that we in like sort do demonstrate, that the Fathers do deliuer farre differēt constructions (and for the most part the same with vs Catholikes) of the principall and mayne passages of Scripture, obiected against vs, from that sense and meaning, wherein our Aduersaries do vrge them; so as it is most euident, that in the sayd Fathers iudgment (which in all reason is to ouerballance the priuate spirit of any Sectary whatsoever) no one such text doth preiudice our Catholike faith at all.

1. 2. And to begin: The Protestantes greatest argument against the *Supremacy* of S. Peter is taken frō S. Pauls cōtradicting of him (as we read in the Epistle to the Galatians (a) and as it is aboue touched) yet we fynd that the Fathers in the exposition of this place, do so prayse the humility of S. Peter therein, as that they take occasion therby to intimate his superiority ouer all the other Apostles: See S. Cyprian (b), S. Gregory (c), S. Aust'n (d), who thus wryteth of this point: *Rarius & sanctius exemplum Petrus &c. Peter hath left a more rare and holy example to his successors,*

(a) cap. 2.

(b) Epist.

ad Quintū.

(c) Hom.

18. in E-

zech.

(d) Epist.

19. ad Hie-

ronym.

The Pseudoscripturist. CHAP. 10. 121

cessours, then Paul hath done; since by that of Peters, they are taught not to disdaine to be corrected by their inferiours; whereas by the other of Pauls, the inferiours are emboldned to resist their superiours in a charitable manner for the defence of truth. Thus tarre S. Austin: who (we see) by the commenting of this place doth strengthen and fortify the Doctrine of Peters Primacy.

3. To proue that the Bishop of Rome is Antichrist, they obiekt those words in the Apocalips, where it is said, that the whore of Babylon shall sit on that Citty, which hath seauen hils, to wit Rome. Now we find, that such Fathers as do interpret this place of Rome, doe meane therby Rome in the tyme of the heathen Emperours, then worshipping Idols, & persecuting the Church of Christ. In this sort this place is expounded by Tertullian (f), and (f) l. cōtra Ierome (g). But others of them, to wit, S. Austin (h), and S. Iudeos & Bede (i), doe vnderstand, by the Whore, in the Apoca- l. 3. contra l. 3. contra Marcionē (8) Epist. 17. ad Marcellā. (i) In cap. 17. Apoc.

lips sitting vpon the seauen hils, the generall and vniuersall Citty of the diuell, which in the Scripture is often called Babylon, & by the seauen hils is vnderstood the number of the proud, and chiefly of the earthly kings. So thus we find, that according to either of the constructions deliuered by the aunciēt Fathers, this former obiekted text doth nothing at all touch Antichrist.

4. In like manner our Aduersaries do vrge those words in the second to the (k) Theſſalonians: Ita vt in templo Dei ſedeat &c. So as he is to sit in the temple of God. Where the Apostle speaking of Antichrist, the Protestantes wil needs haue him to meane, that Antichrist shall sit in the Church of vs Christians, forsooth, because the Pope sits therein, as head therof: whereas the Fathers do interpret the former wordes of the temple of the Iewes, which once was the temple of God, and where according to the iudgments both of the Fathers and vs Catholiks, Antichrist is to sit: & thus is this place expounded by Chrysostome (l), Ambrose (m) Hilary (n), Cyril (o) Hierosolym. Hippolitus (p), Ireneus (q) and others.

(k) cap. 2. (l) In hunc locum. (m) In c. 21. Luc. (n) Can 25. in Math. (o) Catech. 15. (p) Orat. de mundi consumatione (q) lib. 5.

5. Against the Reall Presence, they vrge the words of
Q our

our Sauour recorded by *S. Iohn* (as is afore touched) *vz.* *The flesh profiteth nothing, it is the spirit, which quickneth.* Now that this place is vnderstood only of the carnall apprehension of the Iewes of eating grossly and carnally Christs body, appeareth out of *Chrysostome* (r), *Theophilact* (s), *Cyprian* (t), and *Origen* (u). To the same end they produce those words: *Non(y) bibam ex hoc sanguine vitis &c* I will not drinke henceforth of the fruit of this wyne, vntill that day as I shall drinke it new with you in my Fathers kingdome: Drawing from these words, which do tearme the cup wyne (as if our Sauour had spoken of the Cup consecrated) that there was no reall change of bread and wyne into the body and bloud of Christ; wheras we find, that *S. Luke* (y) doth make mention of two cups, the one at supper (wherof the former words were spoken) the other after supper, which our Sauour consecrated, and to which the former words had no reference. And thus we find this place explicated (answerably to *S. Lukes* relation) by *Ierome* (z), *Bede* (a), & *Theophilact* (b).

6. In denyall of auricular Confession, and of Priests their authority for remitting of finnes therby, they produce the wordes of Christ recorded by *S. Iohn* (c) *vz.* *Sicut misit me pater &c. Euen as my Father sent me, so I doe send you;*

But Christ (say they) when he remitted and forgave sin, exacted not any particular enumeration of them, as appeareth out of *S. Luke* (d), & *S. Matthew* (e): Therefore we are not bound to any secret confession of our finnes. To which argument we answered, that the former place of *S. Iohn* is not so to be vnderstood, that the Apostles, & their successours were precisely bound to do all things after the same manner, as they were done by Christ (since by that rule then, the Apostles ought not to baptize in (f) remission of finnes, because Christ without Baptisme did remit the finnes of *Mary Magdalen*, neither to giue the holy Ghost by imposition of handes, since Christ gaue it by breathing (g) vpon the Apostles:) Therefore the former text alledged (according to the exposition of *S. Chrysostome*) (h) doth import, that our Sauour said, that he did send the

(r) In hunc
lo. um.

(s) ibidem.

(t) In ser.
de coen. a

Domini

(u) l. 3. in
epist. ad
Rom.

(x) Math.
26.

(y) cap. 22.

(z) In c. 26.
Math.

(a) In c. 22.
Luc.

(b) In cap.
22. Luc.

4.

(c) cap. 10.

(d) cap. 7.

(e) cap. 9.

(f) Act. 2.

(g) Iohn.
20.

(h) In hunc
locum.

The Pseudoscripturist. CHAP. 10. 123

the Apostles, as himselfe was sent, because he gaue to the power of remitting or retaining of sinnes, as himselfe had receaued of his Father, or according to the interpretation of S. Gregory(i), because he did send the Apostles to suffer persecution and death, as himself was sent to vndergoe. Lastly because (according to (k) Cyril) he did set them to performe the sayd office, which himselfe was set to accomplish; to wit, to reclayme men from sinne, to propagate the Church, to preach the Gospell. And thus (we see) that though the Fathers do sometymes differ in literall exposition of certaine texts, yet they all agree in this (in which point we heere chiefly insist) that they do not afford any such sense, wherein the Protestantes doe vrge them against the Catholike sayth.

7. To take away auricular Confession they alledge those words of Ezechiel[l]: *Quotiescunque ingemuerit peccator &c.* As often as a sinner shall grieve and lament, I will not remember his iniquities: Out of which words, they labour to proue that God only exacteth this repentance & grieve of a sinner, for the remission of his sinnes, and not any auricular confession of them, or absolution of the Priest. To which we answer, that neither of them is excluded by the sayd words, since no man can grieve and lament for his sinnes in any auailable manner, but that he must desire all those meanes (as confession therof and absolution) which God hath instituted in his Church. And in this sort we fynd that S. [m] Leo doth obiekt this very place against himselfe in this poynt, and then thus answereth it. Which exposition of his must needs be true, since the former text, if it should exclude confession and absolution, by the same reason it should also exclude Baptisme, yea sayth, & charity, as necessary for the remission of our sinnes; since a man may grieve for his sinnes only by reason of the temporall losse comming therby.

8. Whereas against Freewill, they vsually obiekt that text of I say(n): *vz. Omnia opera nostra &c.* O Lord thou hast wrought all our workes in vs: yet we find, that Ierome(o) doth vnderstand those words of Gods chastisements of that

(i) Hom.

26. in E-

uang.

(k) In bñc

locum.

(l) c. 33.

(m) Epist.

91. ad

Theodoru.

5.

(n) c. 22.

(o) In com-

ment. eiusd.

dem loci.

(p) In hñc

locum.

(p) *In hunc locum.*

people, and Cyril (p) of Gods miracles and benefits shewed to the. So as neither of the, nor any other do vnderstand them in our Adversaries sense.

9. For prooffe of Iustification by fayth only, they vrgē that saying of the (q) Apostle: *Arbitramur hominem iustificari &c.* We account a man to be iustified by fayth, without the workes of the law. Where besides that the very text it selfe doth expressly speake of the workes of the law (which kind of workes no Catholike doth teach to iustify) S. Austin (r) doth euen in the same sense expound this place saying thus: *Homines non intelligentes &c.* Men not vnderstanding what the Apostle beere sayth, did thinke that he sayd fayth would suffice a man, though he liued euilly, and had no workes: which God forbid, that a Vessell of Election should so thinke, who in a certaine place after he had sayd: In Christ Iesus neyther Circumcision nor prepuce auaieth any whit, straight added, but Faith which worketh by loue. Thus S. Austin. In like sort they vrgē another saying of the sayd Apostle: *vz. Si Abraham (s) ex operibus &c.* If Abraham be iustified by workes, he hath glory, but not with God: As also that other: *Gratia estis saluari &c.* By (t) grace you are saued through faith &c. and not of works. In both which places are vnderstood workes done by the force of nature,

3. 6.

(r) *l. de gratia & liber. arbit. c. 17.*

(s) Rom. 4. *Si Abraham (s) ex operibus &c.* If Abraham be iustified by workes, he hath glory, but not with God: As also that other: *Gratia estis saluari &c.* By (t) grace you are saued through faith &c. and not of works. In both which places are vnderstood workes done by the force of nature,

(t) Ephes. 2. before our vocation and calling in Christ, as appeareth out of S. Austin (u), and S. Ierome (x) expounding the sayd places. See also Austin expounding the former and other such like places, in *l. de predest. Sanct. c. 7. & epist. 105. ad Sixtum, & l. de hono perseueren. ia c. 2.*

(u) *Supra. & præfat. in psal. 41.*
(x) *E. 1st. ad Pthefi. phontem.*

7.

10. Against the merit of good workes, they alledge diuers places, which may seeme to intimate, that God doth crowne men only in mercy, and consequently not by force of their owne workes; as where it is sayd: *Beati misericordes, quia &c.* Blessed are they which be mercifull, for they shall obtaine mercy: which place both S. Austin (z) and S. Gregory (a) expound thus, to wit, that blessednes and eternall felicity is attributed to mercy, not because there is not a true reward of merit, but because the merit it selfe is giuen to man by the mercy of God: For a man cannot do any meritorious worke, before he be iustified, but he is iustified by the grace & mercy of God.

(z) *Epist. 105. & l. de correp. & gratia cap. 13.*
(a) *In psal. 7. penitential.*

11. They

The Pseudoscripturist. CHAP. 10. 125

11. They also vrge that place aboue mentioned, of S. Luke : *Cum feceritis hac omnia &c.* When you haue done all these things, which are commanded you, say, we are vnprofitable seruants, for we haue but done what we ought to haue done: which text may seeme to make against the merit of workes, and against workes of supererogation; yet in the Fathers iudgments it nothing impugneth the same, who though they do giue seuerall expositions thereof, yet not any one of the maketh against the Catholike Doctrine in this point.

S. Chrysostome (c) sayth, that our Sauour did not meane, that we were vnprofitable seruants, but that we should so say and thinke of our selues, therby to humble our selues, least a selfeliking & pride might corrupt our good works.

S. Austin (d) sayth, that we may be called vnprofitable seruants, because when we haue kept all Gods commandments, we haue done nothing, but what we ought to haue done, and therefore in rigour and iustice, we can expect no reward, but only from the liberall promise and bargaine of God with vs.

12. S. Ambrose (e) expoundeth the former wordes in this sense, to wit, that we should acknowledge how weake and imperfect we are of our selues, to do any good worke, and that we are made profitable seruants therto, only by the assistance and grace of God. Now no one of these expositions (as I sayd before) doth agree with our Aduersaries exposition of the sayd place, or preiudice the Doctrine of merit.

13. Against actuall and inherent Iustice, they vsually prostitute that saying of Isay (f) : *Facti sumus immundi omnes nos, & tanquam pannus menstruata omnes iustitia nostra:* that is: *We are all made vncleane, and all our iustice is like vnto the cloath of a menstruous woman.* Out of which words they endeauour to proue all our actions to be bad and sinfull: wheras it is certaine, that the Prophet did speake these wordes, not in the person of himselfe, or of the iust, but only of the wicked Iewes, by reason of whose sinnes, both their Citty and the people were to be deliuered into the hands of the King of Babylon. And this appeareth out

(c) Hom. in illud, illatum est cor Ozia.
(d) Serm. 1. de verbis Domini.

(e) l. 8. in Lucam.

8.
(f) cap. 64.

of the word, which a little before he had spoken, *vz. Ecce iratus es, & peccauimus: behold thou art angry, because we haue sinned.* And thus we fynd this place expounded by Cyril

(g) In hunc
locum.

(g). The truth of which expositiō appeareth more clearly out of the words following the former textes, *vz. Non est qui inuocet nomen tuum.* There is not any, which calleth vpon thy name, which saying must haue reference only to the wicked, and not to the iust.

14. To the sayd end they obiect *Dauid* saying: *Non*

(h) c. 14.

(h) *in iudicium cum seruo tuo &c.* do not enter into iudgment with thy seruant, because no liuing creature shalbe iustified in thy sight. Of which place the Fathers do deliuer seueral expo-

(i) *ibidem.*

(i) *ibidem.* sitions, but all different from our Aduersaries meaning & intention. S. *Ierome* (i), *Hilary* (k), *Arnobius* (l) do say, that

(l) *ibidem.*

the meaning of *Dauid* was, that man cannot be sayd to be iustified, if he be compared with the purity and sublimity of the iustice of God, in respect wherof the iustice not only of men, but euen of Angells may be accounted to be but Iniustice and impurity. Lastly S. *Gregory* (m), as also S. *Austin* (n) do referre the sayd wordes of *Dauid* to veniall sinnes, without committing of which our life cannot be passed ouer.

(m) In cō-

ment, bu-

ius psalm.

(n) l de

perfect. iu-

sticia.

(o) Math.

22. Marc.

12. & Luc.

10.

(p) In cō-

ment, ad

c. 22. Math.

(q) Chryso-

stom. *ibid.*

(r) ad c. 10.

Luc.

(s) Luc.

14.

(t) Epist. 5.

& epist.

59. q. 4.

15. Concerning Euangelicall Counsels, of which our Aduersaries are professed enemies, they therfore doe alledge those sayings, (o) where we are commanded to loue God with all our force, strength, and will (as is aboue rehearsed) wheras indeed those words are put downe only for greater efficacy; vnderstanding therby, that we are to loue God sincerely, truly, and aboue all other thinges, & thus doth S. *Ierome* (p), *Chrysostome* (q), and *Ambrose* (r) expound this place. They also obiect that saying of Christ, where he (s) teacheth: *That except a man renounceth all the things he possesseth, he cannot be Christ his disciple;* concluding frō thence, that there are no Euangelicall Counsells: which place notwithstanding S. *Austin* (t) doth expound with vs Catholikes, to wit, that our Lord spake only of our readines and preparation of mynd for the renouncing of all, which he requireth at our hands, when iust occasion is

giuen

The Pseudoscripturist. CHAP. IO. 127

giuen therof; which exposition no doubt is true, because a little before in the sayd Chapter our Sauour did reckon our wyues, and our owne bodyes among those things, which we are to renounce.

16. To iustify the Inuisibility of the Church, they rack and tenter those words of our Sauour: *Veni (u) hora & nunc est &c.* The houre commeth and now is, when the true worshipper shall worship the Father in spirit and truth: Where they labour to proue the words, *in spiritu*, in spirit, to imply the Inuisibility of the Church, because such cannot be certainly knowne and seene, whose seruice God only in spirit; whereas Cyril(x), Chrysostome(y), and Euthymius (z) doe oppose the wordes, *In spirit*, to the ceremonies of the Iewes, as they were corporall & externall; & the words, *in Truth*, to the same ceremonies, as they were figures of thinges to come.

17. They in like sort do obiekt (to iustify the sayd Heresy) the wordes of the Apostle, who sayth: *Non cessatis ad tractabilem montem &c.* You are not come vnto the mount, that may be touched &c. but vnto the mount Sion, and vnto the City of the liuing God, the celestiaall Ierusalem &c. Where, by the wordes, Mount Sion, and the City of God, they teach that the militant Church is vnderstood, which because it is spirituall, is opposed in this text, to the mount Sinai, which is visible. But S. Chrysostome (e), Theophilact (f) and others do expound (with the Catholikes) that by spirituall Sion, and the City of God in this place, is not vnderstood the Church militant, but triumphant, which doth consist of the blessed spirits, and therefore it followeth immediatly after: *But you are come to the company of many thousand Angells, and to the spirits of the iust:* Which words cannot haue a direct reference to the militant Church.

18. To proue in like manner that the Church of God may vtterly faile and decay, they vsually obiekt that prophesy of Daniel: *Deficiet hostia & sacrificium, the sacrifice shall cease;* whereas those wordes are not vnderstood of the time of Antichrist, but of the ouerthrow of Ierusalem, and of the ceasing of the Iewish sacrifices, and thus is this prophesy

10.

(u) *John.*

4.

(x) *in hunc locum.*(y) *ibid.*(z) *ibid.*

11.

(a) *Hebr.*

12.

(e) *in hunc locum.*(f) *ibidem.*

(g) c. 9.

(h) in cap. phesy expounded by Chrysostome (h), Ierome (i), Austin (k),
24. Math. Eusebius (l), Clemens (m) Alexandrinus, and Tertullian (n).

(i) ibidem. 19. They also object to the same purpose those words
(k) Epist. of Christ: Cum (o) venerit &c. When the sonne of man shall
80. ad He- come, dost thou thinke he shal find fayth vpon the earth. Which
fichium. is not vnderstood, that at Christ his coming the Church
(l) l. 8. E- of God shalbe extinct, but only that markable and exi-
uang. de- mious fayth, which is so much commended, shalbe found
monst. c. 2. but in few at those later dayes. And thus doth S. Ierome
(m) lib. 1. Stromat. (p), & S. Austin (q) expound this text. To the short, they
(n) l. con- among other textes do bring forth the words of the Apo-
tra Iudaos stle (r): Nisi venerit discessio primum &c. Except there come a de-
cap. 5. parting first, & that man of sinne be disclosed &c. Out of which
(o) Luc. 28 wordes they labour to proue, that there must be a general
(p) Dialog. departure from the true fayth at the coming of Anti-
contra Lu- christ. And the contrary to this sense and meaning di-
cifer. uers of the Fathers, to wit, Chrysostome (s), Theodoret (t),
(q) de Vni- Theophilact (u), and Austin (x) do by the word discessio, or
tat. Eccles. departure, in this place vnderstand Antichrist himselfe, by
cap. 11. the figure Metonymia, as being the cause, that diuers shall
(r) 2. Tbes- depart from the fayth. Others of them, to wit, Ambrose (y),
sal. 2. & Sedulius (z), do vnderstand therby a departure from the
(s) In hunc Roman Empire; neyther of which expositions do fauour
locum. our Aduersaries at all.

(t) ibidem. 20. To obscure the Doctrine of Traditions they
(u) ibidem. peruert the sense and meaning of the Apostle (a), who
(x) l. 10. de sayth: Sed licet nos, vel Angelus de calo euangelizat vobis, praterquam
Ciuil. Dei quod euangelizauimus &c. But though we, or a Angell from heauen
cap. 19. preach vnto you contrary to that which hath bene preached, let him
(y) In hunc be accursed. Where they deduce, that al Traditions are her-
loun. by condemned. But notwithstanding the Fathers, doe
(z) ibidem. expound this place only of such Doctrines, as are contra-
12. ry and opposite to the Doctrine there already preached.

(a) Galat. 1 And therefore S. Ambrose (b) doth expound this place by
(b) In hunc these wordes, si contra: in like sort S. Austin (c) si contra, S.
locum. Ierome (d), si aliter, meaning therby, if not agreeable, but
(c) l. 17. repugnant to the former Doctrine. In like sort they pro-
contra Eap- duce certaine places (e) (aboue touched) where our Sau-
stum. c. 1. our
(d) In hunc
locum.
(e) Math.
23. Coi. 1:

The Pseudoscripturist. CHAP. 10. 129

our and his Apostles do disprove and reprehend Traditions in generall. Which words being spoken only of certaine frivolous and wicked traditions of the Jewes, do nothing at all impugne the Traditions of the Catholike Church: & thus we find those texts expounded by *Ireneus* (f), *Epiphanius* (g), & *S. Ierome* (h).

21. Whereas we hould the vnlawfulness of mariage in some persons, and of meates at some tymes: our Aduersaries to impugne our Doctrine herein, do vsually alledge that place of the Apostle, where he sayth (i): *In nouissimis diebus discedent quidam à fide &c. prohibentes nubere, & abstinere à cibis*: In the later dayes certaine shall depart from the faith &c forbidding to marry, and commanding to abstaine from meates. Whereas the Apostle in this place speaketh of such who absolutly forbear mariage and meates, as things altogether vnlawful (which cannot in any sort be applyed to the Catholikes;) And these were the *Tatians*, *Marcionites*, and the *Manichees*. Thus is this text expounded by *Austin* (k), *Ierome* (l), *Ambrose* (m), and *Chrysostome* (n).

22. Concerning our Sauour they teach seuerall errors; first that he increased in wisdom and knowledge, as other men do, and that he was not filled with grace and knowledge from his mothers wombe. To proue this their Heresy they bring those words of *S. Luke*: *Iesus proficiebat sapientia, & aetate, & gratia*; Iesus did profit and increase in wisdom, and grace. But the common exposition of the Fathers is that he profited in wisdom & grace only in the opinion of men, to whome he dayly discovered his wisdom, and grace more and more. Thus doth *Gregory* (p), *Nazianzene*, *Cyril* (q), *Damasene* (r), *Theophilact*, and others expound this place. In like sort to proue Christes ignorance, they produce that place where it is sayd: *De illo die nemo* (s) *scit*: That day no man knoweth, neither the Angells, nor the sonne, but only the Father. Whereby is not ment, that Christ did not know, when that day should be, (as our Aduersaries do infer) but that he did not know it to tell it to others. And thus *Ambrose* (t), *Gregory* (u), *Ierome* (x), *Basil* (y), and *Austin* (z) expound these words.

R

23. To

(f) l. 4. cap. 25.

(g) In hæref. Ptolomæi.

(h) In c. 8. l. 4. & m. c. 3. ad Titum.

13. (i) 1. Timoth. c. 4.

(k) l. 30. contra Paganum.

(l) l. 1. in Iouinian.

(m) In hæc locum.

(n) In hæc locum.

14.

(o) cap. 2. (p) In hæc.

fium.

(q) l. 20. Thesauri.

c. 7. (r) l. 3. c. 22.

(s) Mar. 13. (t) l. 5. de.

fide cap. 8. (u) l. 4. E.

pist. 42. (x) In c. 24. Math.

(y) l. 4. in Eunomiu.

(z) l. 1. de Genf. con-

tra Manichei. c. 22.

15. 23. To maintaine that blasphemy, that Christ suffered throughout his Passion the paynes of hell, they are not ashamed to vrge his feare & sweating in the Gardē, most differently from the iudgmēt of the aunciēt Fathers; for S. Hilary(a) saith, that Christ thē feared in regard of his disciples, whom he saw would forsak him: Ierome(b) writeth that he then grieved for the Iewes, in sinning so much by crucifying him. Ambr. (c) & Chrysost. (d) attribute his feare, to his naturall affectiō, as fearing the death of his body.
- (a) Can. 31. in Math. (b) in 16. Math. (c) in c. 22. Luc. (d) in c. 26. Math. (e) Hebr. 5.
24. To the vphoulding of the same impiety, they wrest those words of the Apostle, v^z. *In diebus* (e) *carnis precibus &c.* Who in the dayes of his flesh did offer vp prayers and supplications with strong crying, and teares vnto him; that was able to saue him from death, and was also heard, in that which he feared: Our Aduersaries meaning hereby, that Christ did not pray, that he should not dye, but that he might not be eternally damned; and through this feare he was heard of his Father. Whereas the true, both reading (according to the (f) Greeke) and meaning is, that Christ was heard of his Father, either because himselfe was worthy of all honour and reuerence; or in that, he did affect his Father withall due honour and reuerēce. And thus do we find this place expounded by Chrysostome, and Oecumenius, all of them so wryting vpon this text.
- (f) ἀπὸ τοῦ θεοῦ ὡς υἱοῦ ὁμοῦ
ἰσχυροῦς
propter reuerentiam eius.
25. To impugne Purgatory and prayer for the dead; they alledge the saying of David: *Cū* (g) *dederit dilectis suis solum, ecce hereditas Domini.* When he shall giue sleepe & rest to his beloued, then behould the inheritance of the Lord. They inferring hereby, that al the godly presētly vpō their death do come to heauen; whereas indeed this text is meant of the general resurrectiō of all: & this is so expounded by S. Austin(h). In like sort they produce that place of Ecclesiasticus(i): *Quodcūq; facere potest manus tua, instanter operare.* Whatsoeuer thy hād can do, do it instātly, because neither any worke, nor reasō, nor knowledg; nor wisdomē is beneath, whither thou hastest: they meaning heerby, that the dead haue no feeling, knowledg nor help of the liuing. Which place (according to the expositiō of the Fathers) makes nothing against Purgatory; for S. Ierome(k) doth
16. (g) Psalm. 116. (h) In hūc locum. (i) c. 9. (k) In Cōment. huius loci.

The Pseudoscripturist. CHAP. 10. 131

doth interpret these wordes, either of such, as beleue neither heauen nor hell, nor any thing els to follow after this life; or els of those, who liuing wickedly, and so dying, do descend directly into hell, where there is no remedy nor hope of solace. *S. Gregory* (l) applyeth this place, (l) l. 4. euen to those which come to Purgatory, interpreting, *Dialog. c.* that a man after he is dead, by himselfe can make no means of ease and releefe, but if he be holpen with the prayers of the liuing, it is because he hath deserued so to be relieved, when he was aliue by his good works and life. 39.

26. Lastly they alledge that passage of *Ecclesiastes* (m) (m) c. 12. (aboue touched) the answer wherof, is in the former Chapter but one set downe; to wit, that those which are in Purgatory, belong to the South, that is to heauen, from whence there is no passage to hell, nor from hell thither. (n) In Commentarius loci. And thus is that text expounded by *S. Ierome* (n).

27. Against prayer to Saintes. They vrge that, which the Apostle saith: *Vnus* (o) *est mediator Dei & hominum &c.* 17. (o) 1. Timothy. 2. One mediatur betwene God and man, which is the man Christ Iesus. Which place indeed is vnderstood of a mediatur only in respect of our Redemption, but not in regard of Intercession. In which sense *Cyril* (p) was not affrayd to call the Prophets & Apostles Mediatours betwen God & vs, & (p) l. 12. *Thesau. c.* *Gregory* (q) *Nazianzene* the martyrs. To the same end, they (q) Orat. ad Gregoriū. wrest those words to the *Colossians* (r): *Nemo vos seducat, volens in humilitate & religione Angelorum &c.* Let no man seduce you by humblenes of mynd and worshipping of Angells &c. In (r) Coloss. which place the Apostle doth condemne the heresy of *Simon Magus*, who following the *Platonicks*, did teach, that certaine Angells were to be worshipped, as inferiour Gods, & which made the world, and through whose mediation only the wrath of the great & inuisible God was to be appeased, as appeareth (besides out of the text it selfe) from the expositions of *Chrysostome* (s), *Oecumenius* (t), and *Theophilact* (u) of this place. *S. Ierome* (x) teacheth, that in that former place of the Apostle, those are reprehended, who did sacrifice to the Angells. They also alledge (x) q. 10. ad Galatiam. some places, which do seeme to intimate, that the Saintes,

& such as be dead, do know nothing of the actions of the
 (y) *Iſa.* 63. living, as for example, *Tues[y] enim Pater noster, Abraham*
nesciuit nos &c. Thou art our father, *Abrahā* hath not known vs, &
Israel hath bene ignorant of vs. To which place is answered,
 that Abraham, and others of the old Testament did not
 know, what their children & successours being alieue, did
 here vpon earth, because themselves were not as yet blef-
 (z) *l. de cu-* fed. And we grant, that the dead naturally do not know,
ra pro what the liuing do. And thus *S. Austin[z]* expoundeth this
mort. c. 13. text.

18. 28. Lastly (to conclude this poynt of producing the
 Fathers expositions of Scripture against our Aduersaries)
 wheras they do alledge to proue, that there is now no sa-
 (a) *Ioan.* crifice in the Church, the words of our Sauour, [a] *Cō-*
 29. *summaturum est,* It is consummated or finished. As if our Sauour
 testified hereby, that whatsoever was requisite for our
 health and saluation was accomplished and consummated
 by his only sacrifice vpon the Crosse: wheras his meaning
 only was, that all his afflictions and punishments, which
 he suffered in flesh, were consummated and ended by his
 death vpon the Crosse: & thus do *Austin, Cyril, Theophilact,*
 & *Chrysostome* teach in their expositions of this place.

29. This now (among many other like passages of
 Scripture, objected by our Aduersaries) may serue to dis-
 couer the Fathers iudgments, in the explicating of al such
 texts; and how far distant (at least in those learned Do-
 ctours censures) they are from cōtradieting any one point
 of our Catholike Fayth; & consequently how preiudici-
 all it were to the Protestants in the Fathers iudgments, to
 make the holy Scripture, the sole and last resort and Tri-
 bunall of Controuersies. And here we are to aduertise the
 Reader, that he is not to expect, that the Fathers should
 preuent in their bookes & Commentaries, by way of ex-
 plication, the obiections, and arguments drawne from all
 such places of Scripture, as are vrged by our Aduersaries;
 both because they could not foresee the Heresies of our
 tymes; as also if they had, yet could they not be induced
 to belieue, that any one of learning, professing Christian
 Faith

The Pseudoscripturist. CHAP. 10. 133

Fayth and Religion would so pertinaciously, and impertinently rack and force Gods sacred word for the vphoulding of their Heresies, as the Sectaries of our age haue done.

30. Neither is the Reader to looke, that our Catholike Expositions of euery text, which our Aduersaries doe vrge against vs, should be warranted with the authorities of many Fathers, (though most of them haue bene so fortified) in that, some such passages of Scripture there are, of which few Fathers did vndertake to make any peculiar Comment or exposition at all. Only it suffiseth, that we can haue our expositiōs of euery such sentēce of Scripture strengthned with the authorities of some few of the. And that the Protestants are not able to alledge so much as one Father interpreting in the Protestants construction against our Catholike Doctrine, any one of the former alledged places of Scripture, or any one other text which our Aduersaries alledge though heere it be not set downe. And now hauing thus dislodged our Aduersaries of their best couerts and places of Retyre, for patronage of their strange and exorbitant Positions and Doctrine; as also, hauing in the precedent Chapter fortified and strengthned with the Fathers explications the sense and meaning of such texts, as we produce against the, I will herein proceed no further, referring one point to their owne considerations and iudgments; to wit, whether themselues receaue greater hurt and damage, by the Fathers erecting their impregnable Forts of Gods word, from whence they make their issues & sallies out in pursuite and proffigation of these mens Heresies; then by the sayd Fathers raising and battering downe, the weake houlds and fortresses of such misapplied texts of holy Scripture, wherein our Sectaries are wont to place theyr greatest strength and confidence; since by the first, theyr Heresies receaue most deadly and incurable wounds; by the second, the Catholike Faith is secured & freed from all dangerous assaults and encounters.

31. But to end this point, (to wit that the Fathes

interpreted the Scripture in generall, in one & the same sense with vs Catholikes) the euidency of it is such, as that therefore the Fathers are charged by our Aduersaries (through their supposed misconstruction of Scripture) as maintainers of Popish Religion. The consideration of which assertion of theirs, being for seuerall respects not to be neglected, and as particularly conducing to our present purpose, induceth me a litle to insist in setting downe the seuerall reprovalls and criminations of the Protestantes bouldly deliuered against the Fathers for their defending of our Catholike Articles and Doctrine. Which point being made manifest, it then ineuitably followeth, that euē in our Aduersaries iudgments, the Fathers did deliuer the sayd constructions of Scripture, which we Catholiks do, seing the Fathers maintained no Doctrines, but such as were in their owne opinions warranted with the authority of Gods sacred wrytten word, or at least not any way impugned by the same.

(a) *Contra* 32. And first we find D. Whitaker (a) (scornefully *Duræum.* traducing the Fathers in a generall) to write, *thus the Popish l. 6. p. 423. Religion (to vse his own words) is a patched Couerlet of the Fathers errors sowed together.*

(b) *In his* 33. D. Whitguist (b) (the once pretended Archbishop of Canterbury) in like manner thus chargeth the Fathers: *How greatly were almost all the Bishops and learned wryters of the Greeke Church, and Latin also for the most part, spotted with Doctrines of freewill, of merits, of Inuocation of Saintes, and such like?* meaning such like points of our Religion. *pag. 472.*

(c) *De vo-* 34. Peter (c) Martyr speaking of the supposed Popish Errours, thus insinuates the Fathers within the said errours, saying: *As long as we insist in Councils and Fathers, so long we shalbe conuersant in the said errors.* Malancthon (d)

(d) *In 1.* in like sort inueighing against the Fathers, thus auerreth: *Presently from the beginning of the Church, the annient Fathers obscured the Doctrine concerning the iustice of faith, increased Ce-* printed at remonies, and deuised peculiar worships. *London.*

(e) *l. de vi-* 35. M. Iewel (e) most Hypocritically appealing to the Fathers at *Pauls Crosse*, as challenging them for Protestants

The Pseudoscripturist. CHAP. 10. 135

Rants, is sharply reprehended for such his idle vaunting by D. Humfrey himselfe in these words: He gaue the Papiſts too large a ſcope, was iniurious to himſelfe, and after a manner ſpoiled himſelfe and his Church.

36. Beza thus (f) confidently wryteth vpon the ſaid poyn^(f)t: Euen in the beſt tymes (meaning the tymes of the Fathers of the Primitiue Church) the ambition, ignorance, and lewdnes of the Biſhops was ſuch, that the very blynd may eaſily perceane, that Sathan was preſident in their aſſemblies or Councils. (f) In his preface v^o the new Teſtament dedicated do the Prince of Condy anno 1587.

37. But I will conclude this point with the testimony of Luther, who, as he was the first in our age; that broached a religion vnkowne to the Fathers of the Primitiue Church: So he shewed himſelfe moſt insolent in controlling them for their maintaining of our Catholike Religion, he thus speaking of them (g): The Fathers for so many ages haue bene plainly blind, and moſt ignorant in the Scriptures, they haue erred all their life tyme, and vnles they were amended before their deathes, they were neuer Saintes, nor portayning to the Church. (g) Luther Tom. 2. V Vittenberg. anno 1551. de seruo arbitrio pag. 434.

38. Now from all these assertions of our Sectaries it is necessarily gathered, that their disclaiming from the auncient Fathers, as patrones of our religion, doth implicitly inuolue in it ſelfe (as aboue I haue touched) that euen in our aduersaries acknowledgmēt^s, the Fathers interpreted the Scriptures in one and the same sense with vs Catholikes, (for if they had made one and the same construction of the Scripture with the Protestāts, they had then taught the same Doctrine, which the Protestants now teach) and consequently it appeareth, how dangerous it is to our aduersaries to appeale to the Scripture alone, as Iudge of all Controuersies, if for the true construction and sense thereof, they would rest in the iudgments of the auncient Fathers.

*That the Scripture doth make for the Catholikes,
euen by the tacite acknowledgment of our
Aduersaries, rising from their main-
tayning of our Catholike articles.*

CHAP. XI.

(*) Luther
in Cōment.
c. 1. ad Ga-
lat. Calvin.
l. 4. Instit.
c. 8. §. 8.
Chemnit.
in Exam.
Conc. Tri-
dent. sess. 4.
& in libro
quem in-
scripsit,
Theologia
Iesuit. præ-
cip. capit.
Brentius
in suis
Prologe-
minis c. de
Traditio-
nibus. Hä-
melmanus
in suo vo-
lumine cō-
tra Tradi-
tiones, &
alij per-
multi.

IN this last place we are to vndertake to shew, that euen by our Aduersaries Confessions, the holy Scripture is most cleare for iustifying our Catholike Faith: which point might be proued at large by producing their owne words and expositions of many of the chiefe passages of Scripture, wherby we are able to demonstrate out of their owne books and writings, that they are interpreted by them in the same sense and meaning, wherein we Catholikes do vsually expound them. But this course I will purposely forbear, partly to auoyde the distastfull iteration of the former texts so often already repeated, but chiefly in regard of the tedious prolixity, which would necessarily attend the deliuering (in their owne wordes) of our Aduersaries expositions of all such places; and in supply therof, I will take a more brieue (and yet no lesse conuincing) method. That is, I will set downe ten of our mayne Controuerfies (for example of al the rest) acknowledged, taught, and iustified by our Aduersaries, and such who for wit and learning may seeme to equall any others of their owne side. Which thing being once performed, it then ineuitably followeth (euen from their owne Principles) that they acknowledge the Scripture to make for the Catholikes in the sayd Doctrines confessed by the, since their owne generall and constant axiome (*) is, that they are not to beleue any thing, as matter of fayth, but what hath it warrant in Gods written word. And to proceed yet more particularly, seing that for iustifying of
such

The Pseudoscripturist. CHAP. II. 137

such Catholike articles, no passages of Scripture can be alledged more forcibly and pressingly by our Aduersaries own censure, then the texts alledged in the former Chapters, it therefore may be concluded, that those very particular texts (euen by the acknowledgment of the Protestants) do receaue that sense and construction, which the Fathers, and we Catholikes haue deliuered of them for prooffe and warranting of our fayth. Agayne, wheras our Aduersaries (which maintaine any such Catholike Positions) will (no doubt) confidently auouch, that they teach nothing which may be contradicted by the Scripture; It in like sort followeth, that all such texts of Scripture mentioned aboue, and others of like nature (which are vrged by other protestants to impugn the said Catholike points) are, at least in these mens iudgments, to be taken in a construction far different from ouerthrowing the sayd articles. So as the conclusion of all is this, that in these mens censures, we implicity do shew, that such authorities of Scripture vrged by vs, do confirme our Catholike Fayth, and obiection by them do preiudice it nothing at all. But to beginne.

1. And first concerning the Primacy of one in the Church of God; we fynd that Caluin (a) thus sayth: *The twelue Apostles had one among them to gouerne the rest.* D. Whitguist (b) sayth: *Among the Apostles themselves there was one chiefe.* &c. In like sort Musculus (c) sayth: *Peter is found in many places to haue bene chiefe among the rest.* Melancthon (d) thus writeth: *as certaine Bishops are President ouer many Churches, so the Bishop of Rome is President ouer all Bishops, and this Canonical policy no wise man (I hope) will, or ought to disallow.* To maintaine this sayd Doctrine Iacobus Andraas is alledged by Hospinianus (e).

2. That the Pope is not Antichrist appeareth frō the testimonies of diuers Protestants, which teach, that Antichrist is not yet come. So doth Zanchius (f) teach: the like doth Franciscus (g) Lambertus affirme: And Done in one of his sermons (h) confesseth: *That some Protestantes do make a doubt, whether Antichrist be yet reuealed or no.* And heere we are to obserue, that some other Protestants, who do teach

1.
(a) Alledged by VVhitg. p. 137.
(b) Vbi supra p. 375.
(c) Alledged by VVhitguist Vbi supra. p. 66.

2.
(d) In his booke intitled *Centur. epist. theolog. epist 74.*

(e) *Historia sacramentaria part. 2. fol. 589.*

(f) In epist. Pauli ad Philippens.

(g) In his booke intitled *Antichristus sine prognostica mundi.*

(h) Of the second coming of Christ.

him to be come, do make the Turk to be him; thus doth Melancthon (so urged by Haruey, in his Theological discourse, pag. 102.) Bucer, and Fox teach, v^z. Act. Mon. of anno 1577. pag. 539.

3. Touching the Reall Presence, who knoweth not, that Luther, and the Lutheranes defend it. And therefore it is needles to set down the particular names of any of them, since the maintainers of this Doctrine (which are not Catholikes) are tearmed Lutherans, especially because they chiefly dissent from the Calvinistes in this poynt.

4. That Priests do truly remit sinnes by Absolution, and not only pronounce them to be remitted, appeareth from the testimony of the English Communion booke, where the Priest sayth: *And by his authority committed to me, I absolue thee from all thy sinnes.* Which booke is therefore re-

(i) p. 145.

(k) Disput.

Theologic.

pag. 301.

(l) In A-

polog. con-

fess. Aug.

art. 13.

(m) In

margarit.

Theologic.

pag. 116.

(n) In con-

ferre grace,

ex opere operato,

appeareth from the iudgment of

D. Bilson in his true difference, part. 4. pag. 539

D. Whit-

ker contra Duraum. l. 8. p. 662. M. Hooker in his Ecclesiasti-

call policy lib. 5. sect. 57. Melancthon in cap. 4. epist. ad Roman.

Iacobus Andraas, in Epitom. colloq. Montisbelgar. pag. 38. Luc.

Osiander in Enchirid. controuers. &c. p. 272.

6. The Doctrine of Freewill in like sort is maintay-

ned by Osiander, Cent. 16. p. 814. by Siccanus & Hemingius,

as Willet doth witnesse in his Sinopsis printed 1600. p. 808. By

Perkins, in his reuelat. p. 326.

7. The Doctrine of merit of workes, to wit, that in re-

gard of Christ his Passion and promise, and as proceeding

from

The Pseudoscripturist. CHAP. II. 139

from faith (all which poynts the Catholiks do acknowledge as necessary) they are meritorious, is warranted by the testimonies of *Melancthon* (p), of the Confessions (q) in (p) loc. the Harmony, of *Hooker* (r), and of the disputation holden at *Raisbone* (s). *com. de bonis operib. (r) l. 5. Ecclesiast. politic. sect. 72. pag. 208.*

8. The forbearance of certaine meates at set tymes, and this not for a politick respect, but in regard of spirituall ends, is iustified by *Hooker* (t), who not only condemneth *Aerius* and *Montanus* for teaching the contrary, but doth also answere the place vrged out of *S. Paul* by our Aduersaries, in disproofe of our Catholike fastings. The sayd Doctrin is also approued by a booke (wrytten by a Protestant authour) intituled, *Querimonia* (u) *Ecclesie*, printed in London anno 1592. *(s) p. 569. (t) in his Ecclesiast. politic. l. 5. sect. 72. p. 204.*

9. The Doctrin of *Euangelicall Counsels* is maintained by *Luther*, (x) by *Hooker* in his *Ecclesiasticall policy*. lib. 3. sect. 8. pag. 140. and by *D. Couel* in his defence of *Hooker* art. 8. p. 49. 50. &c. *(u) p. 31. & 94. (x) assertio. nib. art. 30.*

10. Lastly that the true Church is euer to be Visible, is proued from the testimonies of *Melancthon*, who alledging sundry texts out of Scripture in proofe therof, thus concludeth: *Hi & similes loci non de Idea Platonica, sed de Ecclesia visibili loquuntur*. *D. Field* (z) doth affirme the same, and therupon reprehendeth *Bellarmino* for prouing needlesly the *Visibility* of the Church, as if the same were denied by the Protestants. *D. Humfrey* in like sort iustificieth the Churches *Visibility*: and intreating at large and prouing this poynt, in the end directeth his wordes to the Catholikes in this manner: *Cur (a) ergo anxie & curiose probant, quod à nobis nunquam est negatum: that is, why do our Aduersaries so painfully proue that (to wit the Churches Visibilty) which we neuer denied?* Thus teacheth the said Doctour. *(y) loc. com. de Ecclesiast. p. 354. (z) l. 1. of the Church p. 19. & 21. (a) In Iesuismo part. 2. rat. 3. p. 240.*

11. The same Doctrin of the Churches *Visibilty*, is in like sort maintained by *Henoch Clappam* (b), who thus saith: *Not only all Auncients did hold the Churches Visibilty, but also all learned men of our age.* *(b) In his Joueraigne remedy against schisme p. 18.*

12. These now ten articles among many other such like Catholike poynts, acknowledged by our Aduersaries

ries, (as the Reader may fully see in that most elaborate, learned, conuincing, and vnanswerable booke, stiled, *The Protestants Apology of the Roman Church*) may be sufficient to proue, that the Scripture maketh most cleare and euident for the iustifying of our Catholike Fayth in the former poynts, at least in the iudgments of these (as I may tearme them) *Agrippian*, and halfe Christians; I meane, in the iudgments of the aforealleged Protestants teaching and acknowledging these Catholike Positions. And the reason hereof is, in that those who maintaine and defend the sayd former articles, do neuertheles (as I touched before) confidently teach & auouch, that, that only (and nothing els) is to be beleeued in matters of faith, which is manifestly and expressely warranted, or necessarily deduced out of the written word. Now this being thus, I see not how our former Protestants can auoyde and diuert the danger of this their present Doctrine, which broacheth, that the written word alone is solely & definitiue to determine all Ecclesiastical doubts & Controuersies of Religion.

The Conclusion.

CHAP. XII.

IT is recorded of a certaine Heathen Poet, who endeauouring to discoursell his Prince and *Mecenas* from waging of warre (to the which he had bene ouermuch inclined) composed a Tragedy, representing therein all those aggreuances and terrors commonly attending vpon warrs; as sacking of townes, depopulation of countries, slaughter of souldiers, murthering of the innocent, and other such lamentable effects. But instead of his *Catastrophe*, or last Act therof, he caused the *Chorus*, without any speech at all, to bring forth in a vessell, certaine dead bones of his Princes predecessors, with a paper therein bearing this (or the like) inscription

The Pseudoscripturist. CHAP. 12. 141

tion, Εἶδε γὰρ ὅτι τῶν προγόνων οὗ τῶν ἐν τῷ ποταμῷ λειψάνων.
That is: *Behould heere* (mighty Prince) *the bones of such thy an-*
cestours, which were slaine and dyed in the warres. Which dead-
liuely spectacle being set in the sight of his Lord, spake
(no doubt) more feelingly and perswadingly (as forcing
or inuading his Vnderstanding by the irresistable assault
of the Eye) then the deliuerance of words, or any other
external representation could import.

2. The like in the closure of this treatise I thinke
good to obserue, for hauing laboured to withdraw our
Sectaries from erecting the Scripture as sole Iudge of Cō-
troueries; in the patronizing wherof they warr & fight a-
gainst Gods sacred word, against the practise of the church
in her first purity, against the vniforme iudgment of the
auncient Fathers, and finally against Reason it self. And
hauing refuted this their Doctrine, first by discovering the
difficulty of the Scriptures, in regard wherof, euery pri-
uate spirit (though of such as are predestinated and ele-
cted) cannot assure himself indubiously of their true sense
& meaning. Secōdly by laying down the incōpetency &
insufficiency of the Scriptures in this poynt, proceeding
both from the Protestants disagreements, which is Scrip-
ture, from the corruptions of all Originalls and Transla-
tions therof now extant, at least by the iudgment of our
new Ghospellers; and lastly by shewing, that supposing
the Scripture to be this iudge, yet it maketh in behalfe of
vs Catholiks, and not for our Aduersaries, if we insist ei-
ther in the perspicuity of the letter therof, or in the iudg-
ment of the Fathers and Protestants passed thereon. The
proofof which passages necessarily forcing, that the
Scripture cannot be this determining Iudge. Which being
accomplished, it now remaineth (by allusion to the for-
mer Poet) that in place of an exact & ceremonious Con-
clusion, I only present to the view of the Protestants, the
yet extant, and (as it were) the vn-entombed sentences &
Iudgments of their own ancestours, (I meane of *Luther*,
Caluin, *Zuinglius*, and their followers) wherin with great
bitternes of speach, they do anathematize and damne one

another for their different opinions ryſing out of their ſuppoſed reuealing ſpirit, & out of their priuate interpreting the Scriptures, as ech one doth truly charge another; though they all indifferently maintained with the like ſeruour this Doctrine, promiſing infallibly to theſelues in particular the certainty of this ſpirit, and iuſtifying in like ſort the Scripture for Iudge.

3. Theſe cenſures (I ſay) I will preſent to the eye of their iudgments, as ſo many vnburied parcels of their forefathers dead memories, ſtill remaining to witneſſe to their children, that their ſaid Predeceſſours in this Doctrine, did periſh in the iuſtifying of this their quarrel, not only by the hands of their profeſſed Aduerſaries the Catholiks; but alſo by the bloody wounds, which their credit and eſtimation reciprocally receaued from their ſeuere ſentencing of one another, as often as any of them attempted to praſtiſe in their particular works and labours, touching the making the Scripture ſole Iudge of Controuerſies, which afore they all had ioyntly taught by ſpeculation. And heere it is to be obſerued, that their interchangable condēnations are in ſeueral māners & ſorts. 1. The *Lutheranes* with the *Sacramentaries* (I meane with the *Swinglians* and *Caluinists*.) 2. The *Sacramentaries*, with the *Lutheranes*. 3. The *Lutheranes* among themſelues. 4. The *Sacramentaries* among themſelues, vnder whome are comprehēded the *Proteſtants* and *Puritanes* here in *England*. All which parties notwithstanding equally maintained the Scripture for Iudge, and the infallibility of the priuate ſpirit, and therefore vpon this ground and principle (if ſo it were true) their own ſpirits (ech one challenging the like priuiledge therein) ſhould haue neceſſarily conſpired and agreed togeather in their Doctrines & expoſitions of the ſayd Scriptures, ſince the ſpirit of God is one, not many. And firſt I will begin with the iudgments of the *Lutheranes* paſſed vpon the *Sacramentaries*.

(a) Theſ.
2. cont.
Louaniens.
(b) *Epist.*
ad Ioannem
Hervagium
Typographum
Argentini.

4. *Luther* (a) himſelfe ſaith: *We ſeriously iudge the Zuinglians and Sacramentaries to be Heretikes, and Aliens from the Church of God.* And in another place he ſaith: *The Sacramentaries*

The Pseudoscripturist. CHAP. 12. 143

mentaries began their opinion of the Sacrament with lyes, and with lyes they defend it. As also in third (c) place he thus wryteth (c) *Tom. 7.* against them: *We will reprove and condemne them (to wit the in des ver- Sacramentaries) for idolaters, corrupters of Gods word, blas- bor. cana phemers and deceauers, and of them as of the enemies of the Ghos- Domini f. pell, we will sustaine persecution, and spoile of our goods, and what- 389. soeuer they shall do vnto vs, as long as God will permit.*

5. Neither are *Luthers Posthumi*, or his after-broode (I meane the Lutherans, whome by the testimony of Doct. (d) *In his Whitaker (d)*, the English Protestants imbrace as their deare answere to brethren in Christ) more mild in censuring the Sacramen- *F. Campia the eight reason.* taries, then their Father was: for *Luke (e) Osiander (a Luther- (e) Enchi- rid. cont. ran)* speaking of certaine wicked assertions of them tou- ching Christ saith thus: *But heere-gētle Reader) behind & aboue Caluinian. those blasphemous things, which in the discourse, afore, we haue heard against the Sonne of God, out of the opinion of our Aduersa- c. 7. ries the Calvinistes, there openeth it selfe a gulfe or hell of Caluiniā Doctrīne, in which, if thou diligently waigh the matter, God is said to be the authour of sinne &c. and hence of necessity must arise in the hearts of men manifest blasphemies against God. The said au- thour (e) in the same booke saith also thus: Let any godly or (e) *Ibid. in friendly Reader what soeuer thinke, what deadly poison doth powre Concluf. p. it selfe into men vnder the Calvinian Doctrīne, by which al Chri- 267. stianisme almost is ouerthrowne.**

6. *Brentius (f)* saith: All the *Zuinglians workes* are full of (f) *In re- deprauations, cunnings, deceits, and slaunders. Westphalus (g) cognit. reporteth: That all the Calvinian workes are stuffed with taunies, prophetar. curses, and lyes. And he further affirmeth, that he is able to (g) Apo- log cont. shew certaine pages of Caluins workes, of which euery Calvin p. one containeth aboue 30. notable lyes and taunts. Con- 410. c. 19. radus Schluffelb. (h) protesteth; that the Calvinistes do nourish (h) *In pra- Arian and Turkish impieties in their hearts, which doth not seldome fat. theo. at fit tymes openly disclose it selfe. Calvinist.**

7. *Stankarus (i)* thus wryteth to *Caluin*: *What deuill (i) Contra Caluin hath seduced thee, to speake with Arius against the sonne Caluin. k. of God &c. And after the said Lutheran concludeth: Beware 4. (ō Christian Readers) and especially all you Ministers, beware of the bookes of Caluin, and principally in the articies of the Trinity.*

Lucar-

Incarnation, Mediatour, the Sacrament of baptisme &c.

(k) In his epist. dedicatory of the Cōfutation of Caluins deprauations. Hunnius (k) chargeth Caluin: That he wresteth the Scripture horribly, from the true sense to the overthrow of himselfe and others. And thus passing ouer the censures, which the bookes Caluinus Iudaizans, & Caluino-papismus affoord against him, as also omitting many other Lutherans writings against Caluin and his sect, and leauing out of the former Lutheranes (for breuity sake) infinite other most notorious passages directed to the same purpose; this already set down shall suffice concerning their condemnation of him, & the Sacramentaries.

9. Now let vs see on the contrary side, how the Sacramentaries do beare themselves towards Luther and the Lutherans, contenting our selues with the same few places only of their censures, which may serue for a tast of the

(l) Tom. 2. in respons. rest. ad Luther. confess. fol. 453. & 459. (m) In respons. ad Luther. l. de Sacram. fol. 401. (n) Instit. l. 4. c. 17. §. 16. (o) Admonit. 3. ad Westphalum. (p) In Colloq. lat. Luther. Tom. 2. c. de Aduersar. (q) Dialog. cont. Me. lantbonē. 10. And first Zuinglius (l) calleth Luther, Marcion; & further saith, that he is guilty of high blasphemy against the nature & essence of God, in that he taught that Christ dyed according to his diuinity. He further thus speaketh of Luther, touching the same poynt: This can be by no reason explained or excused, for (Luther) clearly and manifestly confesseth, that he wil not acknowledge Christ to be his Saviour, if only his humanity had suffered. Zuinglius (m) also wryting in another place against Luthers Doctrine thus sayth: Thou (Luther) shalt be forced either to deny the whole Scriptures of the new Testament, or to acknowledge Marcions heresy.

11. Caluin (n) speaking of Luthers heresies sayth: By the Lutherans, Marcion is raised out of hell: and in another place (o) Caluin sayth: The Lutheranes are forgers and lyars.

12. Ioannes Campanus (p) a Sacramentary saith: as certaine as God is God, so certaine it is, that Luther was a diuelish lyar.

13. Lastly (for greater contraction of this point) Oecolampadius affirmeth that the Lutherans bring forth only a colour or shadow (as Heretikes commonly are accustomed to do) of the word of God. They bring not the word of God, and yet will seeme to build vpon the word of God. See with what ful & intemperate termes they do enterchāge one another. Now as we haue

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The Pseudoscripturist. CHAP. 12. 145

seene the Lutherans condemning the Sacramentaries for their interpretation of Scripture, and these them againe: So neither of these two sects do absolutely approue such, as are euen of their owne faction.

14. And first we find that *Conradus* (*) the foresayd (*) In Ca-
Lutheran placeth six sorts of his owne Lutherans in the Catalogue of Heretikes. So (through the disallowing of one anothers Doctrine) did first rise the distinction of *Molles & Rigidi Lutherani*; so as it is manifest, euen out of their owne bookes and inuectiues, that they hould one another for Heretikes.

15. Now touching the Sacramentaries among themselves: Doth not *Caluin* (r) condemne *Zuinglius*, for teaching that the Sacraments are bare externall signes? And is not *Caluin* reciprocally condemned by *Zuinglius* (s) againe, because he attributed more to the Sacraments then externall signes?

16. *Castilio* (t) a Sacramentary, charging *Caluin* for teaching God to be the authour of sinne, maketh a distinction of the true God, and of *Caluins* God, and giueth a different description of them both, and among other things he there thus concludeth: By this meanes not the diuell, but the God of *Caluin* is the Father of lyes: but that God which the holy Scripture teacheth, is altogether contrary to this God of *Caluin* &c. And then after: The true God came to destroy the workes of the *Caluinian* God, and these two Gods, as they are by nature contrary one to another, so they beget and bring forth children of contrary disposition; to wit, that God of *Caluin* children without mercy, proud, &c. Thus *Castilio*. And thus much of our foraine new Ghospellers for some tast of the bitter sentences deliuered against one another; in which poynt I acknowledge not to haue set downe the hundred part of theyr mutuall accusations.

17. Now if we looke here at home, it is easy to shew that the Protestantes and Puritanes do as litle fauour one another for their seuerall Doctrines rysing from making the Scripture sole iudge of Religion, as the forenamed Sectaries haue done. Hence it is, that the Puritanes will

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(r) lib. de
coena Do-
mini & l.
4. Instit.
c. 25. §. 1.
(s) *Zuin-
glius* epist.
ad quandā
Germaniae
ciuitatem
fol. 196. &
in Com-
mentar. de
vera &
falsa relig.
c. de Sacra.
(t) In l. ad
Caluin. de
praedest.

not acknowledge the Protestantes to be true and sincere professours of the Ghospell, as appeareth by their diuers admonitions exhibited to the Parliamentes, euery leafe almost therein inueighing against them, as against the Ghospells enemies. So we see that in one of their bookes

(u) *A Christian and modest offer &c.* pag. 11. (u), they say: That if themselues be in error, and the Prelats on the contrary haue the truth, they protest to all the world, that the Pope and the Church of Rome (and in them God and Christ Iesus himselfe) haue great wrong and indignity offered vnto them, in that they are reiected &c.

18. Touching the Protestantes recrimination of the Puritanes; we find, that the Protestantes (x) do censure them to be notorius and manifest Schismatikes, and members cut of from the Church of God. They are sayd by another Protestant (y), To haue peruerterd the true meaning of certaine places, both of Scriptures and Fathers, to serue theyr owne turnes. And agayne the said Authour saith of them: The word of God is troubled with such choppers and changers of it &c. And to conclude he further affirmeth (to leaue out infinite other places) That the later braules, pittifull distractions and confusions among the Puritanes, proceed of such intollerable presumption, as is vsed by peruertering and false interpretation of holy Scripture. Which seuer and bitter condemnations of one another cannot be vnderstood to be spoken of things indifferent, and touching ceremonies only, as they are wont to salue the matter, when they be charged therewith by Catholikes.

(x) Powel in his Considerations.
(y) The Suruey of the pretended discipline 1. 3. &c. 24. &c. 35.

19. These (loe) are the yet liuing-remembrances of our Sectaries Progenitours ouerthrow, occasioned through their waging of warre in the defence of so erroneous a Doctrine; which alone are of force (if all other former proofes and arguments were defectiue) to conuince our Nouellists of their foule error therein. But since all these alledged authours were Protestants, and (for the greater part) acknowledged for men of Piety, and as professing the Ghospell, by the present Church of England; since they all disclaymed from the Churches authority in defining of Controuerfies; all ventilated alike the facili-

The Pseudoscripturist. CHAP. 12. 147

ty of the holy Scripture, & acknowledged it as sole iudge, and warranted their different Doctrines, from Scripture alone; finally all actually impatronized themselves of the interpreting spirit: since (I say) they all proceeded thus far, and were warranted therein with as much reason, as any Protestāt maintaining the same Doctrine at this present, can iustly apply to himselfe: yet seing not one of those would afford any approbation of an others mans revealing spirit, in the exposition of Scripture, but openly traduced ech others spirit, as erroneous and hereticall, and vpon their contrary expositions of Scripture they did beget contrary Doctrines: What then remaineth, but that euery sober and discret Christian do reiect this Paradox, to wit, *that the Scripture is the sole and only iudge of Controuersies*, since it hath ingendred in the propugners thereof such a *Babylon* of confused and tumultuous accusations? & that with al resignatiō of iudgment he humbly acknowledge, that Christ his Vicar (assisted with competency of meanes from the whole Church) is appoynted by Christ himselfe to be heere vpon Earth, the sole, supreme, and inappealable Iudge in all matters of fayth and religion; often recalling to his memory, that it is (z) wrytten: *Dic Ecclesia, & si Ecclesiam nō audierit, sit tibi veluti Ethnicus & Publicanus.* (z) *Matth. 18.*

FINIS.

*Laus Deo, & Beatae
Virginis Mariae.*

A T R V E
REPORT
O F T H E

Private Colloquy betweene M. Smith,
alias Norrice, and M. Walker.

*Held in the presence of two VVorthy Knights,
and of a few other Gentlemen, some
Catholikes, some Protestants.*

With a brieft Confutation of the false, and adulterated
summe, which M. Walker, Pastour of S. Iohn
Euangelist in Watling-streete, hath
diuulged of the same.



Permissu Superiorum. M. DC. XXIII.

Auctore P. Siluestro Norricio Soc. JESU.